

N. Miall
B. Bonneris

THE

Ponconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 847.]

LONDON : WEDNESDAY, JAN. 22, 1862.

PRICE { UNSTAMPED .. 3d.
STAMPED 6d.

SUNDAY EVENING LECTURES at TONBRIDGE CHAPEL, BUSTON-ROAD, by the Rev. J. R. KILSBY JONES.

January 26. The difference between Christ and other men in the midst of plaudits.

February 2. The difference between Christ as a reformer and other men.

February 9. The difference between Christ as a teacher and other men.

Conclusion:—February 16. "What think ye of Christ?"

The Evening Services commence at Half-past Six.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

The QUARTERLY MEETING of the Committee will be held at HORTON-LANE CHAPEL, BRADFORD, on the 28th inst., at Six p.m., and on the 29th, at Half-past Ten a.m. Conference on the evening of the 29th.

Applications for Aid in Ninety Chapels to be opened or commenced this year to be considered by the Committee.

JOHN CROSSLEY, Chairman.

J. C. GALLAWAY, Secretary.

1, Moorgate, London, E.C., January, 1862.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

The ANNUAL SOIREE in connexion with the above Society will be held at the CONGREGATIONAL LIBRARY, BLOMFIELD-STREET, FINSBURY, on TUESDAY EVENING, Jan. 28, 1862.

The Chair will be taken by EUSEBIUS SMITH, Esq., Treasurer.

And the following Ministers have engaged to attend and address the meeting:—Rev. J. Beasley, Blackheath Chapel; Rev. T. Jones, Bedford New Town Chapel; Rev. A. McMillan, Craven-hill Chapel. Other Ministers and Gentlemen are also expected to address the meeting.

Tea and Coffee will be served at half-past Five o'clock, and the Meeting commence at half-past Six o'clock.

Ladies are specially invited to attend.

MANUSCRIPT to be SOLD, opening the Covered Sense of the Bible Histories. An Appendix to the "Origine des touts les Cultes," by Charles Dupuis.

Apply to the Agency of Mr. Otto Molien, Frankfort-on-the Maine.

CLUB RESIDENCE, GOOD SOCIETY, and ECONOMY.—TWO GENTLEMEN DESIRE to MEET SIX OTHERS (Professional or Mercantile) to Occupy an Eligible HOUSE in a healthy pleasant Locality. References exchanged.

Address, free, F. S. S., Post-office, 51, Fenchurch-street.

TO DRAPERS.—WANTED, for a Family Trade, a well-conducted YOUNG MAN of good address, about the age of Twenty. A Window Dresser preferred. Must be well recommended from his last employer.

Apply to John Watts, Warwick House, Woolwich.

WANTED, a respectable, well-educated YOUTH as an APPRENTICE to the IRONMONGERY BUSINESS. He would be treated as one of the family.

Apply W., Mr. Gilbert's, Stationer, Spalding.

A WIDOW LADY, of good education and a family (member of a Christian Church), will be happy to take the SUPERINTENDENCE of a WIDOWER'S FAMILY, and (if required) instruct the Children in English and French. She has no objection to take the Management of a respectable School where the Principal wishes to retire from active duties, or as Companion to a Lady. References exchanged.

Address, stating particulars, and salary offered, to M. M. E., the Misses Smith, Ladies' School, Broadway, Plaistow.

TO PARENTS and GUARDIANS, — A VACANCY occurs in an extensive BOOKSELLING, STATIONERY, and PRINTING ESTABLISHMENT in the Country, for a genteel, active YOUTH as an INDOOR APPRENTICE.

For terms, &c., apply to Forbes and Bennett, Booksellers, Librarians, Stationers, Engravers and Printers to Her Majesty, 143, High-street, Southampton.

WANTED in a SCHOOL near Town, a JUNIOR ASSISTANT MASTER; must be of good character and be satisfied with but a small salary with board and lodging.

Address, with full particulars, P. Q. R., Mr. Ebbens, Enfield, N.

A TRAINED MISTRESS (not connected with Government) wishes to obtain a RE-ENGAGEMENT. Excellent references.

Address, A. B., 1, Raglan-place, Whip's Cross, Walthamstow, N.E.

MRS. DAVIES, late of Ceylon, continues to RECEIVE a limited number of YOUNG LADIES to instruct in the various branches of a polite education. There are now a few Vacancies in her establishment. The most satisfactory testimonials will be given by the parents of her pupils; and also by the following gentlemen:—Sir S. Morton Peto, Bart. M.P.; the Rev. J. Aworth, LL.D.; the Rev. J. Angus, D.D.; the Rev. E. Steane, D.D.; the Rev. F. Tresrael; E. B. Underhill, Esq.

A Prospectus of terms may be had on application. School duties will be resumed on the 1st instant.

The Glebe, Champion-hill, Camberwell.

STOKE HALL SCHOOL, IPSWICH.
Mr. J. D. BUCK, B.A., Princpal.

The Vacation will terminate on TUESDAY, 28th inst. Mr. B. will be happy to forward his Prospectus on application.

ANGLESFA HOUSE ACADEMY, St. Mary Cray, Kent.

Terms, for Boys, 5*l.* and 5*l.* 10*s.* per quarter, inclusive.

Prospectuses on application to Mr. Atkins.

MILL-HILL SCHOOL, near Hendon, N.W., will RE-OPEN WEDNESDAY, January 29, 1862.

Applications for admission or Prospectuses to the Rev. Dr. Hurndall, Head Master, or the Rev. Thomas Rees, at the School.

HIGH-STREET, THAME, OXON.

Mrs. NICHOLS begs to announce the RE-OPENING of her School on the 21st inst.

An ARTICLED PUPIL is REQUIRED.

Thame, January, 1862.

PELICAN HOUSE, PECKHAM.

Miss FLETCHER respectfully informs her Friends and the Public that she expects to RE-ASSEMBLE her Pupils on WEDNESDAY, January 29.

FOREST HOUSE SCHOOL, Woodford Wells, N.E.

Mr. SYKES has VACANCIES for PUPILS at Christmas, and will be happy to forward his Prospectus, with references.

Pupils have passed with credit the London Matriculation and the First Class Examination at the College of Preceptors.

THE REV. T. E. FULLER, of Lewes, Sussex, wishes to RECEIVE a FEW PUPILS into his Family to BOARD and EDUCATE, after the Christmas Vacation.

His residence has been purposely chosen on account of its healthy situation, being built on a dry chalk soil, within six miles of the sea.

THE HOME SCHOOL, DOVER.

The Rev. MARTIN REED, LL.D., assisted by resident and other Masters, RECEIVES a Select and Limited Number of PUPILS.

Dr. R. endeavours to combine the careful formation of Character with the highest degree of Mental and Physical Culture.

EDUCATION.—The Principal of a small First-class SCHOOL has a VACANCY for a YOUNG LADY whose parents wish to prepare her for the work of Tuition. The daughter of a respectable Grocer might be received on reciprocal terms.

Address, E. G., Post-office, Stratford, Essex.

EDUCATION.—SOUTH-COAST, DORSET-SHIRE.—HEATHFIELD HOUSE, PARKSTONE, midway between Poole and the beautiful Worting-place of Bournemouth.

This Establishment, conducted by the Rev. WALTER GILL, with the help of competent Masters, will RE-OPEN on THURSDAY, January 23.

Parkstone, Dec. 21, 1861.

THE VALE ACADEMY, RAMSGATE.

Mr. JACKSON will be able to accommodate a few additional YOUNG GENTLEMEN in his Establishment after the present vacation.

His Pupils are carefully instructed in Latin, Greek, French, German, Mathematics, and all the branches of a thorough English Education. Great attention is given not only to their mental culture and discipline, but also to their moral and religious training; and the domestic arrangements are in every way calculated to promote their comfort and happiness.

The Pupils will RE-ASSEMBLE on TUESDAY, Jan. 28.

MANSION GRAMMAR SCHOOL, LETHERHEAD, SURREY.

Mr. PAYNE begs to announce that the division of the scholastic year into three Terms will henceforth supersede the half-yearly arrangement hitherto adopted in this School. The NEXT TERM will COMMENCE on TUESDAY, the 28th inst. Mr. Payne takes this opportunity of making known the eminent success of his pupils in the Oxford Local Examinations. Of thirty-nine examined, thirty have passed—twenty in honours; whereas twenty passes and six honours would have realised the average.

27, LADBROKE-SQUARE, NOTTING-HILL, W.

(Near Kensington-gardens.)

MRS. THEOBALD has VACANCIES for a few additional PUPILS, to whose Education and comfort her personal attention will be assiduously devoted.

Each branch of instruction is conveyed in an interesting and attractive form. Carefully selected Reading, and familiar Conversation, to a large extent supersede continuous hard study.

While Mrs. Theobald imparts to her young friends all usual accomplishments, she does not overlook the graces of companionship and the requirements of their future home life.

Terms and references on application.

School will RE-OPEN on MONDAY, 27th instant.

LANDSOWNE HOUSE, LONDON-ROAD, LEICESTER.—ESTABLISHMENT for YOUNG LADIES.

Conducted by the Misses MIALL.

Referees:—Rev. J. P. Mursell, Leicester; W. Sunderland, Esq., Ashton-under-Lyne; Rev. J. G. Miall, Bradford; and Edward Miall, Esq., The Flax, Upper Norwood, London.

The Next Term COMMENCES January 27.

CRAFORD HALL COMMERCIAL SCHOOL.

Mr. VERNEY begs respectfully to inform his Friends and the Public generally, that in consequence of the increasing requirements of his Establishment he has REMOVED his SCHOOL from SLOUGH to very superior premises, known as CRAFORD HALL, near HOUNSLAW, Middlesex.

A Circular forwarded upon application.

September, 1861.

CLOPHAM-PARK SCHOOL.

Pupils fully prepared for the Universities, and for Professional or Mercantile Pursuits. Terms inclusive, according to age.

Particulars of honours gained by Mr. Long's Pupils in various Public Examinations, with numerous first-class references, chiefly to Parents and former Pupils, by Prospectus.

MISS MABBS, 27, Halford-street, Leicester, who has a large and flourishing Day-school, wishes for THREE YOUNG LADIES as BOARDERS. The number being so small, the Pupils would be able to enjoy much of the freedom and comfort of home combined with careful school discipline. Terms, Twenty Guineas per annum.

References:—Rev. J. G. Miall, Bradford; Rev. T. Lomas, Leicester; R. Harris, Esq., Leicester; R. Guttridge, Esq., M.D., Leicester; and the Parents of the Pupils.

SYDENHAM.—PERRY-HILL HOUSE SEMINARY.

PRINCIPAL—Mrs. J. W. TODD.

The arrangements of this Establishment, embrace all means of an accomplished Education, including thorough instruction in English, French, German, Italian, Music, Drawing, Natural and Moral Science, Biblical Literature, &c. The Senior Classes are conducted on the Collegiate System. Every attention is paid to Home Comforts, and to the culture of Domestic Habits.

Besides the aid of efficient Resident Governesses, the following Professors attend:—

MUSIC.—Pianoforte, Theory, and Thoro-Bass. John Blockley, Esq., Part-Singing and Vocal Music. G. Lake, Esq., Author of "Daniel," &c.

DRAWING.—Free-Hand, Perspective, and Model-Drawing. R. W. Buss, Esq., R.A.

PAINTING.—In Water-Colours, Tempera, Oil, &c. Miss Edgley, G.S.D., South Kensington.

GERMAN.—(This is rendered prominent in the course.) Fräulein Clemens, M.G.C., Berlin.

FRENCH.—(This is the medium of Conversation and Instruction.) E. Biocard Boulland, LL.D.

LATIN.—Geology, and Biblical Literature. Rev. J. W. Todd.

Lectures on Astronomy, Natural Philosophy, &c. R. Quinton, Esq.

Lecturer on Botany—Its Physiology, Uses, &c. Dr. Dresser, F.L.S., F.E.B.S., South Kensington Museum, Crystal Palace, &c.

The Highest References, Testimonials, and all particulars on application.

BONUS YEAR.

UNION ASSURANCE SOCIETY,
81, CORNHILL,
AND
70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

DIRECTORS, TRUSTEES, &c.

James Bentley, Esq. Thomas Mill, Esq., M.P.
Daniel Britton, Esq. J. Remington Mills, Esq.
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FIRE.
Common Insurance ... 1s. 6d. per cent. } when the sum Hazardous do. ... 2s. 6d. " } amounts to Doubly Hazardous ditto ... 4s. 6d. " } 300.

Farming Stock, 4s. per cent. if no Steam Engine is used on the Farm, or 5s. with the use thereof allowed.

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Annual Premiums for Assuring 100*l.* at the following ages:—
20 ... 21 5 } Premiums for Intermediate
25 ... 25 8 } Ages may be obtained
35 ... 2 16 10 } from the Secretary, or
45 ... 3 16 10 } any of the Agents.
55 ... 5 6 4 }

BONUS—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, those giving them nearly all the advantages of a Mutual Company, without any risk or liability whatever, which in Future Classes is borne exclusively by the Assured, and in the UNION ONE MILLION sterl.

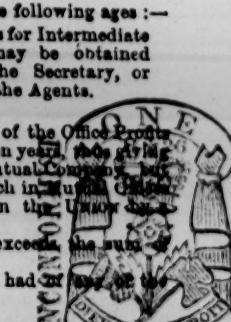
The accumulated invested capital now exceeds the sum of ONE MILLION sterl.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS,

NEWCASTLE-ON-TYNE



NEWSPAPER

NEW COLLEGE, LONDON.

CANDIDATES FOR ADMISSION in September, 1862, are reminded that their Applications and Testimonials should be sent in as early in the year as circumstances will allow.

All necessary information may be obtained by applying to the Secretary, New College, Upper Finchley-road, London, N.W.

W. FARRER, LL.B., Secretary.

PROTESTANT HOME EDUCATION for YOUNG LADIES in SWITZERLAND.

Very superior advantages are offered by a Cambridge man, twenty years resident in the Canton de Vaud, and his wife, a Swiss Protestant by birth. Terms moderate.

Particulars may be obtained from any of the following friends, to whom reference is kindly permitted:—Samuel Fletcher, Esq., Bloomfield, Manchester; Professor Thompson, University, Aberdeen; John Alers Hankey, Esq., 7, Fenchurch-street, London; Rev. J. W. A. Taylor, Headington, Oxford; and H. A. Hankey, Esq., 38, Harley-street, London, W.

SURREY-STREET, NORWICH.

Miss LINCOLNE, and her Sister, Mrs. A. BOARDMAN, beg to inform their friends that the duties of the Establishment will be resumed, MONDAY, JAN. 27. Music, German, and Drawing, are taught by experienced and efficient Masters, and great care is bestowed upon the acquisition of a correct and conversational knowledge of the French language. The house is well situated, airy, and commodious, and nothing is neglected that can promote the health and comfort of the Pupils.

References are kindly permitted to the Rev. John Alexander, Norwiche; the Rev. Andrew Reed, B.A., London; the Rev. William Brook, London; the Dowager Lady Buxton, Northrepps Hall, Norfolk; Andrew Johnston, Esq., Haleworth; H. Harvey, Esq., 43, Canonbury-square, Islington; W. Bickham, Esq., Manchester; W. Prentiss, Esq., Stowmarket; and to the Parents of the Pupils.

IMPORTANT NOTICE.

COLONY OF 1,000 NONCONFORMISTS, NEW ZEALAND.

A limited number only is now required to complete the proposed number of 1,000.

Registration fees are doubled until the 1st of March, when the Book will be finally closed.

The whole body will sail simultaneously from London the last week in May.

Arrangements are being made for a Farewell Demonstration on the day of sailing.

The Third Report will be ready in a few days. The Pioneers' Report is expected by the March mail.

N.B. The Offices of the Association are now removed from Birmingham to 293, City-road, London, where particulars may be had from Mr. Braine, Hon. Sec., or by enclosing stamps.

GREAT NORTHERN LONDON CEMETERY, at COLNEY HATCH.

Seven Miles by Road, or Fifteen Minutes by Railway, From the LONDON STATION, YORK-ROAD, King's Cross.

GROUND AND INTERMENTS AT LESS THAN HALF THE USUAL COST.

For TARIFF of CHARGES and FREE RAILWAY TICKETS, to visit the Cemetery, apply at the Company's Office, 122, High Holborn, W.C.

UNIVERSAL LIFE ASSURANCE SOCIETY, No. 1, King William-street, London, E.C.

Established in the year 1834.

Committees in Calcutta, Madras, and Bombay.

Agents throughout India.

The last Annual Reduction of Premium amounted to Forty-five per cent., so that a person being assured for 1,000*l.* at the age of Thirty is now paying 13*l.* 8*s.* 7*d.* instead of 24*l.* 8*s.* 4*d.*

INVESTED CAPITAL UPWARDS OF 780,000*l.*

M. E. IMPEY, Secretary.

NATIONAL PROVIDENT INSTITUTION,

48, GRACECHURCH-STREET, LONDON,
For Mutual Assurances on Lives, Annuities, &c.
Established December, 1835.

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MUTUAL ASSURANCE WITHOUT INDIVIDUAL LIABILITY.

Extracts from the Report of the Directors for the year 1861:

Number of New Policies issued during the year 928
Assuring the sum of .. . £429,000 19 11
Producing an annual income of .. . 14,400 1 8

[In addition to single premiums of 1,401*l.* 14*s.* 8*d.*] Making the total Annual Income, after deducting 50,112*l.* annual abatement in premium 310,142 3 2 Total number of policies issued .. . 24,496

Amount paid in claims by the decease of members, from the commencement of the Institution in December, 1835 .. . 1,156,207 9 4 Amount of accumulated fund .. . 2,047,311 15 0

The Next Division of Profits will be made up to the 20th November, 1862. Policies effected prior to that date, if subsisting at the time of division, will participate in such profit for the time they may have been in force.

The Report of the Directors for the year ending the 20th November, 1861, is now ready, and may be had on application, with the Prospectus, containing illustrations of the profits for the five years ending the 20th November, 1857, by which its will be seen that the reductions on the premiums range from 11 per cent. to 98*1/2* per cent., and that in one instance the premium is extinct. Instances of the bonuses are also shown.

Members whose premiums fall due on the 1st January are reminded that the same must be paid within thirty days from that date.

JOSEPH MARSH, Secretary.

December 21, 1861.

THE EAST INDIA COTTON AGENCY (Limited).

Incorporated with Limited Liability.

Capital 500,000*l.*, in 50,000 Shares of 10*s.* each.

First Issue 10,000 Shares, with preference on succeeding issues.

Deposit on first issue, on application, 10*s.* per share, and on allotment, 1*s.* making 1*s.* 10*s.* per share.

No call will be made exceeding 1*s.* per Share, nor at a less interval than four months, and not more than one-half the capital to be called up without shareholders' consent in general meeting.

TRUSTEES.

Duncan Dunbar, Esq., Limehouse.

H. S. Gurney, Esq., Lombard-street.

LONDON PROVISIONAL COMMITTEE.

Alexander Alison, Esq., late of the firm of Alison, Merry, and Cunningham, Glasgow, 4, Cannon-place, Brighton.

Charles Allen, Esq., late Secretary to Bengal Government, Tenby.

Philip Anstruther, Esq., late Chief Secretary to Ceylon Government.

A. C. Brice, Esq. (Brice and Co., Cochin, Dharwar, and Bombay).

John Campbell, Esq. (John Campbell and Co., London; and Campbell, Mitchell, and Co., Bombay).

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Francis Lascelles, Esq., late Civil and Sessions Judge of Western India, Oak Hill Park, Hampstead.

Colonel W. S. Pilbara, late Bengal Army, 3, St. Barnard's-crescent, Edinburgh.

M. A. Pillans, Esq., late of Martin, Pillans, and Co., Calcutta; Alexander Rimington, Esq., Leckie and Co., Bombay; at Gledstanes and Co., Austin riars.

Richard Spooner, Esq., late Collector of Customs, Bombay, and Special Tariff Commissioner for India; at Spooner, Attwoods, and Co., London.

William Sowerby, Esq., C.E.F.G.S., Member of the Indian Agricultural Society, late Superintendent Engineer Department of Public Works, India.

C. B. Skinner, Esq. (Jardine, Skinner, and Co., Calcutta), Came, Dorchester.

R. Thomas, Esq. (R. Thomas and Co., Calcutta).

(With power to add to their number.)

MANCHESTER PROVISIONAL COMMITTEE.

(In course of formation.)

Charles Andrew, Esq., Manchester and Compstall.

Hugh Birley, Esq. (Birley and Co., Manchester).

Henry Dunlop, Esq., of Craigton (James Dunlop and Sons), Glasgow.

The Honourable Algernon Fulke Egerton, M.P. for South Lancashire.

D. G. Fleming, Esq., Manchester.

Wm. Gray, Esq., M.P., Bolton, Lancashire.

John Heugh, Esq. (Heugh, Balfour, and Co., Manchester).

John Parsons, Esq. (Thomas Cardwell and Co., London and Liverpool); Cardwell, Parsons, and Co., Bombay.

Wm. Ryder, Esq., Bolton, Lancashire.

Benjamin Whitworth, Esq., Manchester and Fleetwood.

AGENT AT MANCHESTER—Charles Speakman, Esq., Ducie-street.

MANAGING DIRECTOR—A. C. Brice, Esq.

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J. Spencer Price, Esq., 12, Old Broad-street.

Messrs. Browne, Child, Murray, and Co., Manchester.

BANKERS—Messrs. Dimsdale, Drewett, Fowler, and Barnard, 50, Cornhill, London; Branches of the National Provincial Bank of England at Bath, Bristol, Birmingham, Cheltenham, Manchester, and Southampton; British Linen Company Bank, Edinburgh, Glasgow, and branches; the Oriental Bank Corporation.

SOLICITORS.

J. F. Embley, Esq., 10, Lombard-street, London.

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Messrs. Brunton and Sons, Auction-mart-chambers, Bartholomew-lane, London.

Messrs. Shore and Kirk, 1, Red Lion-street, Manchester.

SECRETARY—James Lawrie, Esq.

Office, 10, Old Jewry-chambers, London, E.C.

ABRIDGED PROSPECTUS.

The growth of cotton in India is nearly double that of America. The export from India has been increasing at an average rate of 10 per cent. per annum for years past, notwithstanding all her disadvantages, and can be greatly extended without the stimulant of high prices, but only with improved transport and the aids this company proposes to afford.

Agencies will be established in the interior of India to collect and purchase cotton, there clean, pack, and press it into bales fit for export, so that its intrinsically good quality will be preserved dry and sound as when picked, and charges be greatly economised. The cotton so prepared will be offered for sale at the port of shipment.

The returns on a capital of 250,000*l.* are estimated at 81,000*l.*

The shares of the cotton-pressing companies in Bombay stand at 100 per cent. premium.

The promoters are confident of a dividend of 15 per cent. per annum.

Prospectuses at full length will be found in all the London daily papers of Saturday, the 11th inst., and the same, with extracts and extracts from authorities, may be obtained at the offices of the Company, or from the sharebrokers.

THE GENERAL LIFE and FIRE ASSURANCE COMPANY.

NOTICE IS HEREBY GIVEN that the FORTY-SEVENTH HALF-YEARLY DIVIDEND, at the rate of Six per cent., declared on the 15th instant, is payable to the Shareholders at the Office of the Company, No. 62, King William-street, City, between the hours of Ten and Four.

By Order of the Board,

THOMAS PRICE, Secretary.

January 18, 1862.

SAUCE.—LEA and PERRIN'S SAUCE.

Beg to caution the Public against Spurious Imitations of their world-renowned

WORCESTERSHIRE SAUCE.

Purchasers should

ASK FOR LEA AND PERRIN'S SAUCE

Pronounced by Connoisseurs to be

"THE ONLY GOOD SAUCE."

* Sold Wholesale, and for Export, by the Proprietors,

Worcester, Messrs. CROSSE and BLACKWELL, London, &c., &c., and by Grocers and Oilmen universally.

KIRKLESS-HALL COLLIERIES, Wigan.

Best Orrell Coal, a first-class drawing-room coal, nowhere else sold, 22*s.* per ton; best Cannel, 30*s.* per ton.

Dep'ts, Camden and Kensington; Chief Office, 6, Strand, Charing-cross, W.C.

COALS, 25s.—DIXON'S BEST SCREENED.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 847.]

LONDON : WEDNESDAY, JAN. 22, 1862.

PRICE { UNSTAMPED .. 5d.
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they must henceforth speak no more, in public, of God, and faith, and charity, and the long hereafter. They must be dumb where the King of kings had ordered them to speak, or incur the potent displeasure of earthly power, which had ordered them to be henceforth dumb. Which of the two mandates they obeyed we shall see in due time; how they deported themselves as the fatal day approached, when it had fully arrived, and when it had passed away, leaving a sorrowful blank in the Church, and mourning throughout the land. And, if we can trace the long-lost footsteps of one of those Christian heroes, and write an epitaph which kings, and courtiers—court-priests, court-judges, and court-politicians—so long refused to have written, the lines shall not have been scrawled in vain.

In order, however, that future papers may be clear to the reader's mind, it is necessary that the Act of Uniformity should be fully understood; and, that this may be understood, a long chain of causes should be drawn (rapidly lest it prove wearisome) before the eye, or passed through the hand;—in fact the reader should see, and feel, that there is a *real* chain—not of "Apostolical succession," or dead formulas, but of Christian verities and virtues, incarnate in humanity, extending from the Cross of Calvary to the year 1862. A chain by no means made up of mere Puritanism, as the word is sectionally applied, but of Christianity in man's life—of living, catholic truths, in living, catholic men. Apostolical succession, also, of one order, will be found to belong to it; communicated, however, not by "laying on of hands," but witnessed by identity of spirit.

When the followers of Jesus Christ were deprived of their Master it came upon them with great power that what he had taught they must teach also. They were left behind as his representatives; and there must be no shrinking from labour, or suffering, or death. The world had many potent religions: *they* saw only false and superstitious creeds. Kings were the patrons of philosophy; the Gospel of Christ was especially to the poor. And, when persecutions thick as hail fell upon the heads of those first Christian missionaries, they shrank not, but looked to God above for the arm to strengthen them on earth or bear them to heaven. Thus they journeyed, from nation to nation, with the Word of God and the Charter of the Liberties of Men.

And that which first caught the hearts of poor unlettered labourers at last arrested the attention of princes. The new faith was powerful—there could be no question of that; it was not antagonistic to *true* kingship; it took not upon itself opposition to *any* kingship.—Why should there not be an alliance between it and the government of nations? The successors of the inspired fishermen might still, for fashion's sake, clothe themselves in humble garb, and appear among the lowly as the lowest of the low. The grand alliance, however, should be *understood*, and instead of persecution there should be all that earth could afford for the man who could twist from its proper meaning the Divine injunction that the things of Cæsar should be to Cæsar given. He who refused the alliance should be "*Anathema maranatha*," but the compact would remain, and lend to despotism the sanction of the only faith that ever addressed itself, first, to the poor. This was the great danger of Christianity. There was no longer a cross to bear. The tiniest of crucifixes would answer the purpose. In its days of real poverty and persecution its "sifting times" were by no means few. Each individual Christian could count his own "ten (unchronicled) persecutions," and select them from among many scores. Now arose the great change; the world no longer hated, but loved; and whole nations became "Christian." The converts were counted by millions; the privations, heroisms, and sublime self-denial seemed to have gone. The sword was blasphemously unsheathed in the "interest" of the Christian's God. Diplomatists invoked His Holy Name as

they formerly had that of Jove or Mercury. Courtiers swore by it; merchants carved it above their stores, to consecrate the false balance. Indeed there were few crimes that were not perpetrated in "the Name that is above every name."

It was thus that the faith of Christ became generally confronted with the powerful mind of Europe; which had already travelled too much, and seen too much of Eastern civilisation, to attach overwhelming importance to its olden faiths. Christianity became the fashionable creed, and England shared the fashion.

Before this, and during this, however, the truths themselves had spread far away from their cradle, and offered themselves to men, who, without philosophy or analytical skill, were mighty in grasping facts. Monarchs willed, the multitude bowed, but God guided all. The great key-truths of Christianity were scattered among the valleys of the Alps, and indeed throughout Europe; and, from time to time, rough, stern hands swept away the rubbish that covered them, and held aloft to all nations the original charters of Virtue, Liberty and Peace. There was tribute due to Caesar; and this should not be refused, unless it clashed with the tribute due to God, which (apart from all human licence) must be rigorously paid. There was an inner soul far beyond Caesar's jurisdiction—too precious, indeed, to place at the feet of any king. If Christianity had any purpose on earth it was to establish a *direct* communication between individual men and the great Father of mankind. And this "purpose" was maintained, age after age, in the face of the cruellest tortures that wicked men could devise. As it was with Elijah and his nation, so was it in later times with Wickliffe, Huss, Luther, and their nations and times. Corruptions fastened themselves upon Christianity like limpets upon rocks; and ordinary lookers-on saw little difference between the pure faith and the excrescence. But even when the stream was most polluted there were great hearts that struggled up to the fountain-head, where the water was ever pure. Whilst the multitude saw only beautiful formulas, by the merit of which the prayers of earth became acceptable to God, earnest and clear-sighted men held simple prayer as the direct communication with heaven. And there is strong reason to believe that the prophet Elijah was not more mistaken in the burden of his terrible cry from the top of Horeb than Christians are in supposing that the men who stood out, like great granite rocks, at the different stages of history, represented only living truths apart from living men. Bold as John Wickliffe and Martin Luther were—great as was the hazard they ran, they were not altogether alone, even in a human sense. There were a thousand *little* Wickliffes before the *great* prophet became their leader. They were prepared for the New Testament by the very vices of those who professed to take it for their guide. So that when Wickliffe, extending his studies beyond the books "written by authority," became confronted with the living book of humanity, he found that the convictions he had commenced to nurse in private were already existing—in a crude form—among his countrymen, and only awaiting a patient hand and earnest spirit to give them a form and vitality which would shake the Papacy to its base. We have no doubt of this. Wickliffe found his countrymen prepared for a simple and logical digest of their *own* thoughts, by one who dared to make it. *He* dared; for he was in earnest; he felt all its truth. He had not leaped at convictions, but, as a scholar—a thoughtful, as well as an earnest Christian, had weighed with painful labour every item of that great "confession" which he was now called upon to present to the English people. Yet, he found that others had arrived at the same conclusions in a very different manner, and that they now only needed a brave and scholarly assurance that their conclusions were not incorrect. The priests were, for the most part, priests of Baal—worshippers of

Ecclesiastical Affairs.

BICENTENARY PAPERS.

No. I.

INTRODUCTION.

An incident, in itself very unimportant, which occurred towards the close of the year 1861, will serve as the text of these papers, and, perhaps, assist to fix our minds upon the duties of this Bicentenary year. It is related that, many years ago, a warm-hearted and enthusiastic young Irishman, about to suffer death for treason to the British Government, forbade any man to write his epitaph till Ireland was free. And current newspapers tell us that within the last few weeks another young man—not of Irish birth or lineage—passing by the memorial-stone of poor Emmett, and reading upon it this solemn injunction, said, "Then this is the time to write it, for Ireland is free." The incident is trifling, yet there is in it matter for solemn thought. The year 1861 and the young, aristocratic Secretary for Ireland brought face to face with the year 1803 and Robert Emmett, whose words, rolled back into time from the very shore of eternity, are dearer to the hearts of his countrymen than any that are ever likely to fall from the lips of Robert Peel. "Let no man write his epitaph till Ireland is free!" More than half a century has gone since Emmett died, and the tongues and pens, at least, of Ireland are free; therefore let his epitaph be written and his story told.

Does the reader perceive the picture in all its parts?—the scaffold in perspective, the fifty-eight dark years, the tomb and the commentator, the time—*come?* If so, let us leave the canvas. It has prepared us to look at another and a nobler picture, which no time can destroy. You may find it dim, dusty, cobwebbed; for two centuries have passed over it; you may find it torn and defaced, for soldiers have trampled it under foot; you may have heard it calumniated, for there have been times when all the gold in the royal coffers of England would have been cheerfully given for the pens of those who could successfully vilify it. But it is still here—one of the dearest heirlooms in the national store; and when the dust and cobwebs have been brushed away, you will find it charged with the sad but glorious story of THE PURITAN FOREFATHERS OF ENGLAND.

On the 24th day of August, in the year 1662, an Act of Parliament came into operation, and stared the clergy of the Church of England full in the face with a stern and terrible demand. At the behest of a king and court, viler—because more thoroughly immoral and hypocritical—than any that England had known before, the Edict was passed; and he, among the clergy, who preferred poverty and a free conscience to wealth and servility had the full alternative thrust upon him on this fatal day. Two thousand brave men resigned their "livings" and passed into voluntary poverty on the 24th of August, 1662. Nay, they did more than this, for unnoticed poverty was not allowed them;

Mammon. They were charged, indeed, with very gross crimes, which were mentioned in rude song or satirised in boisterous comedy throughout the land. Christianity itself would have been hateful to the people if priestly precept had not of necessity contrasted so strongly with priestly practice. Here was the vitality of the faith of Christ. No man dared say that his *vices* were the offspring of his readings in the New Testament. And on this ground stood John Wycliffe; and on this ground stood others whose names we shall love to write in succeeding papers.

We have deemed this "introduction" necessary; because, without entering thoroughly into or arguing the subject, we wished to direct the reader's thought to that which preceded the age of Protestantism and Puritanism; to the long chain of true "apostolical succession," especially to Wycliffe, and that devoted band of Lollards to whom he bequeathed so large a legacy of truth and suffering, to be sealed with the blood of martyrs for better days.

Now, we desire above all things to be strictly just to the memory of *all* our nation's forefathers, to speak kindly of those things that we shall be compelled to pronounce faults, and to state the exact truth, alike of those whom we eulogise and those whom we condemn. More or less than this we should deem criminal. More or less than this is unnecessary in endeavouring to fix the minds of Englishmen upon that great Puritan movement which we take to have been among the grandest and loftiest in the history of mankind. It is not our purpose to excite a false enthusiasm by writing hard things against any creed. There is enough, without this, to excite real enthusiasm when we turn to the events of 1662. There is a rich mine of heroism—an inheritance that Englishmen have now a right to claim. Not the slightest necessity, therefore, for bitterness; great cause for thankfulness that the battle of freedom was so bravely fought for us, centuries ago; and equally great cause for making the principles of our hero-forefathers widely known, that they may preserve from hollowness and hypocrisy the present and future times. Then, there are epitaphs to be written;—are there not? Let us seek the graves, and the old life-stories; for the time has assuredly come to chisel affectionate and enduring words on some long-neglected stones.

THE CONGREGATIONAL UNION AND THE BICENTENARY.

A SECOND Conference, convened by the Congregational Union to reconsider the decisions of the first, met on Thursday last at the Congregational Library, Blomfield-street, Finsbury, and, after two hours' earnest deliberation and free debate, adopted the following resolution:—"That this Conference feels grateful to the Conference of Christian brethren of various denominations who have expressed a desire for united action concerning the great event of 1662; but, after the gravest and most impartial consideration of the proposal, this Conference is of opinion that the influence of any central organisation in this enterprise should be very limited, and that that influence will be more effectually exercised in our case denominationally than otherwise." This conclusion, we confess, has taken us by surprise, considering the encouragement given by the London Committee appointed by the Congregational Conference in December last to the proposal for united action. But we shall not quarrel with it, though on some accounts we deplore it. We can feel and deeply appreciate the force of some of the motives assigned for the decision—and some that were not assigned we forbear to analyse. A great work lies before us claiming to be done with heartiest energy, and we rejoice to believe that the disposition to do it is general and earnest. We, at least, will not willingly place any obstacle in the way of men who deem their own mode of commemorating the events of 1662 the most effectual one—and, on the other hand, they will have no reason to complain if others should see reason to proceed about the same business after a somewhat different fashion.

If it be true, and we should be sorry to cast undeserved suspicion upon the assumption—that Congregationalists throughout the country are already so alive to the special duties of the present year as to need no impulse from a central body to set or keep them in motion, it is assuredly one of the most cheering facts of the day. Upon the strength of this implied assurance we will even venture to hope that where the Independents are, of their own accord, so forward and enthusiastic, other denominations of Dissenters will not be found to be either cold or indifferent. And for most of the purposes of self-education, at least, the spontaneous and separate efforts of local congregations, adapting themselves, as they are best fitted to do, to local wants and special circumstances in each case, will

not only be adequate, but will possess advantages over the best considered and wisest plan of methodical and organised action. There will be but little vitality anywhere in what is done, unless the soul of freedom is in the doing of it. Dissenters, of all persons in the world, are least likely to mistake uniformity for unity. Let us but have a real development of the Christian heroism of 1662,—let there but be, not here and there only, but everywhere, an honest attempt to rekindle the spirit of our Puritan forefathers—let every teacher amongst us but do his best to impress upon the minds of those who look up to him for instruction the great lessons which the events of the day we are proposing to commemorate exemplify and enforce—and the less the machinery employed in bringing about the result, and the less dependent vigorous action of all the parts shall be upon impulse communicated from the centre, the better. In all movements designed to be formative of character, a very little life works to better ends than the most skilfully devised mechanism. So, then, that this part of the year's work be done, we admit that it is all the more likely to be well done if done spontaneously, than it could be as a mere response to some external pressure.

But it is useless to conceal from ourselves that all this being fully conceded, there will yet remain an urgent necessity for central action. If not needed to beget life, nor well adapted to stimulate it into healthful exercise, it will certainly be of use in guiding it to right issues. The historical information for which so keen an appetite seems to have been excited, and the moral which it were desirable that Dissenters of all denominations should assimilate, do not lie within the ready reach of every teacher. They will have to be extracted from vast masses of heterogeneous matter, as mineral ores, brought from great depths to the surface of the earth. It is not every one whose heart is in the right place nor even every one whose qualifications for distributing precious truths are of a serviceable order, that will possess the time, the opportunity, or the skill requisite for smelting the ore in which the desired metal is contained. No doubt, the press will do much to supply the deficiency wherever it may exist. But is it wise to leave so essential a matter to desultory effort? Would not an economical direction, and a well-arranged division of labour tell as effectively in this, as in other departments of action? And is it not clear that when the best and most wholesome nourishment for the mind has been extracted and prepared, organised and central action may dispense it more widely, more cheaply, and more seasonably, than can be the case where the duty is devolved on everybody or nobody, as the case may be. For such ends, central action appears to us to be indispensable—and united action, if not absolutely indispensable, at any rate much to be desired.

We should bear in mind, moreover, that the self-culture of Dissenters during this Bicentenary year, however successfully it may be prosecuted, does not by any means exhaust the round of their special duties. They have to hold aloft to the Church which ejected their forefathers and which still submits to the Act of Uniformity, as they have also to flash in the face of the general public, such practical inferences from the events of 1662, as may properly be drawn from them for guidance in these latter times. A solemn testimony has to be borne to principles affecting both the freedom and the purity of the Church of Christ—a testimony for which the character and tendencies of the present age call aloud? Are we going to blink this? Must we smother this solemn obligation under that lusciousness of effeminate sentimentality which a few amongst us appear to mistake for Christian love? And if we make a demonstration intended to indent itself indelibly upon the consciences of modern Churchmen, will it not be weighty in proportion as it is united? Is it really necessary to fritter away in fragmentary efforts the immense moral force which hearty combination would contribute so mightily to develop, so successfully to wield? Will ten thousand glittering particles reflect through the misty darkness of half-stupefied consciences the same amount of light as would be turned upon them by a single blazing mirror? There is room for, then, nay, there is need of, central and united action—room without fettering in the least the perfect freedom of spontaneous endeavours—need, if we are to witness with effect before the world to the solemn truths which the events of 1662 embody and enforce.

We earnestly trust, therefore, that a central and united movement will yet be organised—not, certainly, in antagonism to any other, but as supplementary to all others. We are convinced that not a few of the gentlemen who, at the conference of the Congregational Union on Thursday last, assented to the resolution we have quoted above, because they foresaw inconveniences from an amalgamation of denomina-

tional bodies *pro hac vice*, will rejoice, as individuals, to join a combined movement. We are confident that a judicious programme and a fitting representative committee constituted with this view, will be well sustained; and we venture to predict that before many days have passed away, all that any of us have desired from the united effort of different denominations of Protestant Dissenters will be in a fair way of being practically initiated, and persistently carried out to legitimate ends.

THE EJECTED TWO THOUSAND.

WE commence, to-day, a list, which it is our intention to continue week by week, until it shall be completed, of the Ejected Two Thousand of St. Bartholomew's Day. Scarcely, at the present time, could any document claim a greater interest than this. Not merely is there a general desire to know who were the men who thus suffered for conscience' sake: there is a still stronger desire to know something of their subsequent history, and especially the names of the Churches which they founded. This information, as far as it is obtainable, we also propose to give. We commence the list with the names of the Ejected in the Home Counties, and shall group the remaining counties in a similar manner according to their geographical distribution. None of the Ejected who afterwards conformed are included in the lists. The names and other particulars which are now furnished, are derived from Calamy's and Palmer's Memorials, but we shall be grateful to any correspondent who may communicate any local information not to be found in either of these works.

THE HOME COUNTIES.

I. HERTFORDSHIRE.
ST. ALBAN'S.—*William Haworth*.—Remained at St. Albans for some time after his ejection. Conducting a funeral service in the cloisters of the Abbey, a party of soldiers came to seize him, and one of his hearers was shot by them. For this Mr. Haworth was heavily fined. Removed from St. Albans to Hertford, where he preached for many years to a Dissenting congregation. He was also pastor of the Dissenting church at Hitchin, the members of which frequently went to Hertford or worshipped at Bragbury-end.

NATHANIEL PARTRIDGE.—Removed to London when the Act of Uniformity was passed, and preached in Old-street. Was imprisoned for this for six months in Newgate.

ALBURY.—*Francis Comyn*.—There is no further information concerning the subsequent life of Mr. Comyn.

ASHWELL.—*John Crow, M.A.*.—Remained at Ashwell for some years, worshipping at the Church, and afterwards removed to London.

BALDOCK AND WALLINGTON.—*William Sherwin*.—Retired to Foulmire, in Cambridgeshire, where he died.

BARNET.—*Mr. Shaw*.—No further information.

CHESHUNT.—*William Yates*.—Remained at Cheshunt, and preached at Theobald's.

COTTERED.—*Thomas Gardiner*.—No further information.

GILSTRA.—*Thomas Mocket, M.A.*.—Ditto.

GRAVELEY.—*Mr. Carter*.—After his ejection lived with Sir Robert Joseline, near Sawbridgeworth.

HADHAM (MAGNA).—*Daniel Dyke, M.A.*.—One of the "Triers" for Hertfordshire. Preached frequently after his ejection and was several times attempted to be apprehended in consequence, but was only imprisoned once. After leaving Hadham, was chosen co-pastor with Mr. Kiffin, of the Baptist Church in Devonshire-square, London, now under the pastorate of the Rev. J. H. Hinton.

HADHAM (PARVA).—*Daniel Skingle*.—After his ejection was thrown into the Spiritual Court for preaching in a Chapel of Ease at Minsden. The action cost him 300*l.* He was obliged to apologise for the deed, and engage not to commit a similar offence again.

HARDEN.—*Nathaniel Eeles*.—One of the "Triers" for the county. Was ejected before the Act in consequence of holding a sequestered living. Retired to Borington, where, as well as at St. Albans, Codicote, and Harding, he frequently preached. He was in consequence subjected to citations and fines. Mr. Eeles was asked, just before his death, what he thought of Nonconformity, and whether he apprehended it worth while for a man to venture his estate, liberty, and good name for it. He answered that "he would not be without the comfort of it for ten thousand worlds."

HERTFORD.—*Jeremiah Burwell*.—Died at Codicote in 1668.

KIMPTON.—*John Wilson, M.A.*.—No further information.

LANGLEY.—*John King*.—Ditto.

MUNDANE.—*William Grave*.—Ditto.

ROYSTON.—*Nathaniel Ball, M.A.*.—A celebrated Oriental scholar, and we are told "quitted his pub-

* When this is the case concerning any of the ejected ministers it may generally be taken for granted that they retired entirely from the ministry. Many, it is known, were compelled to adopt some trade or mechanical employment.

lic ministry to the great grief of his parish and the Christians in the neighbourhood." Remained at Royston for some time preaching as opportunity offered. The Five Mile Act, which was passed in 1665, made it unlawful for any Nonconformist minister who refused to take oath that they would not, amongst other things, "at any time endeavour any alteration of the Government either in Church or State," to come within five miles of any city or corporation, any place that sent burgesses to Parliament, and any place where they had been ministers or had preached after the Act of Oblivion. Some, in consequence were compelled to retire to villages, many were subjected to great suffering, but others defied the law and continued freely to preach. On the passing of this Act, Mr. Ball took a residence five miles distant from the town. Preached occasionally at Cambridge, Epping, Beyford, and other places, allowing his goods to be seized for doing this contrary to law. Died at Epping.

SHENLEY.—*Isaac Looff's, M.A.*—Retired to London, and became assistant pastor to Dr. Owen.

STORTFORD (BISHOP'S).—*Jonathan Paine.*—No certain information.

THERFIELD.—*Marmaduke Tenant.*—Ditto.

THORLEY.—*Mr. Warren.*—Ditto.

TOTTERIDGE.—*William Tally, M.A.*—One of the "Triers." Became farmer immediately after his ejection and afterwards chaplain to Colonel Markham. Subsequently preached at Newgate-street, Hatfield.

WALDEN.—*Mr. Peachy.*—No certain information.

WARE.—*John Young.*—One of the "Triers." Preached after his ejection at Kimpton.

WATFORD.—*Philip Goodwin, M.A.*—One of the "Triers." Supposed to have conformed some years after his ejection.

WELWIN.—*Nicholas Greaves, D.D.*—No further information.

WILLIAN.—*Isaac Bedford.*—One of the "Triers." Retired to Clifton, where he lived in a farm and took scholars to board.

Total ejected in Hertfordshire, twenty-eight.

II. ESSEX.*

ABREY HATCH.—*Mr. Kight'y.*—Removed after his ejection to Billericay, where he preached.

ALPHANSTON.—*Samuel Brinsley.*—Removed to Tindon, but there is no information of his having any stated congregation.

ARKESDEN.—*Richard Pepps, M.A.*—No information concerning his subsequent career.

GREAT BADDOW.—*Christopher Wragge.*—Ditto.

LITTLE BADDOW.—*Thomas Gilson, M.A.*—Removed to London, where he became pastor of the Independent Church at Ratcliffe.

BARKING.—*Benjamin Way.*—Removed to Dorsetshire, after which, in 1675, he became pastor of the Castle-green Church, Bristol. "I bless God," he remarked on his death-bed, "that I did not submit to that burden of conformity."

BARNSTON.—*John Beadle, M.A.*—No further information.

BELSHAM (OTTON).—*Mr. Thomas.*—No further information.

BENTLEY (MAGNA).—*Thomas Beard.*—Ditto.

BOREHAM.—*John Oakes.*—Became minister of the church at Little Baddow, and afterwards of the church at Hoxton.

BOXTED.—*Mr. Lax and Mr. Carr.*—No further information.

BRAINTREE.—*John Argor and Mr. Friar.*—Mr. Argor continued in Braintree until compelled by the Five Mile Act to leave. Removed to Wivenhoe, where he preached. Died at Coptford. "He left his living," he said, "on no other terms than he would, if called to it, have laid down his life." There is no information concerning the subsequent life of Mr. Friar.

BUMSTED (STEEPLE).—*Edward Symmes.*—No information.

BURBROOK.—*Isaac Grandorge.*—Removed to Black Notley.

BURSTEAD (GREAT).—*Samuel Bridges.*—No information.

CHELMSFORD.—*Mark Mott.*—Ditto.

CHICKNEY.—*Mr. Archer.*—Ditto.

CHILDERDITCH.—*Mr. Harris.*—Ditto.

CHISHILL.—*James Willett.*—Ditto.

CLAVERING.—*John Moore.*—Removed to Easton, in Huntingdonshire, where he preached.

COGESHALL.—*John Sams.*—Remained at Coggeshall, and after a time gathered a congregation, to which he preached until his death.

COLCHESTER (ST. ANDREW'S).—*Owen Stockton.*—Remained at Colchester for three years preaching in his own house; removed from thence to Chattisham, where he preached in public. Subsequently became joint pastor of the two Nonconformist churches at Colchester and Ipswich, dividing his labours between them. Declared "his full satisfaction in his Nonconformity, in which nothing influenced him but his conscience towards God."

(ST. PETER'S).—*Edward Warren.*—Remained at Colchester practising medicine and preaching.

COLNE ENGAINE.—*John Clark.*—No information.

COPFORD.—*Robert Thompson.*—Ditto.

CRANHAM.—*John Yardley.*—Ditto.

DANBURY.—*John Mann.*—Ditto.

DEDHAM.—*Matthew Newcomen, M.A.*—One of the most eminent of the ejected ministers, a member of the Westminster Assembly, joint author with Dr. Arrowsmith and Dr. Turkney, of the Westminster Assembly's Catechism, and one of the commissioners at the Savoy Conference. Was invited after his ejection to become pastor of a church at Leyden, where he died.

GEORGE SMITH.—No information.

HIGH EASTON.—*Martin Holborth.*—No information.

EASTWOOD.—*Philologus Sacharell.*—Died at Oxford.

FELSTED.—*Nathaniel Ranew.*—Removed to Billericay, where he constantly preached, and where he died.

FERIN.—*Mr. Constable.*—No information.

FINCHINGFIELD.—*Hugh Glover.*—Died at Bishop's Stortford.

FINGRINHOE.—*Mr. Gregory.*—No information.

FORDHAM.—*John Bulkley, M.A.*—Removed to Wapping, London, where he practised medicine, and occasionally preached. Died at St. Katharine's, Tower-hill.

GESTINGTHORP.—*Mr. Davis.*—No information.

HACKWELL.—*Josiah Church.*—Ditto.

HALSTED.—*William Sparrow.*—A correspondent of Dr. Owen's, and a man of great ability. Died at Norwich.

HAMSTED, WEST (? WEST HAM).—*Mr. Green.*—No information.

HANVIL, SOUTH.—*Mr. Cardinal.*—Ditto.

HATFIELD.—*John Warren.*—Remained at Hatfield, preaching in his own house: subsequently removed to Bishop's Stortford, where he continued to preach until his death.

HEMPSTEAD.—*Thomas Ellis.*—No information.

HENHAM.—*Samuel Ely.*—Removed after his ejection to Bishop Stortford.

HENINGHAM.—*John Smith.*—No information.

HENNY (PARVA).—*Samuel Horsman.*—Ditto.

HOCKLEY.—*Mr. Farnworth.*—Ditto.

HOLLINGSBOROUGH.—*Mr. Waters.*—Ditto.

HORNCHURCH.—*Mr. Wells.*—Ditto.

INGATESTONE.—*John Willis.*—Removed to Wapping, London, where he preached to a congregation until his death.

INWORTH.—*Robert Dodd.*—Removed to Sible Hedingham, and from thence to Withersfield, preaching to stated congregations in both places.

MR. JENKINS.—No information.

LAVER (MAGDALEN).—*Mr. Hervey.*—No information.

LAVER (HIGH).—*Samuel Borfet.*—Removed to Maidstone, Kent, where he preached. Forced by the Act from Maidstone to London, where he eventually succeeded Mr. Calamy.

LAVER.—*Edward Whiston, M.A.*—No information, excepting that he preached at Abrey Hatch, in the ninetieth year of his age.

LEIGHS (LITTLE).—*John Benson.*—No information.

LEIGHTON (LOW).—*Philip Anderton.*—Remained at Leighton teaching a school.

LYNDSSEL.—*Mr. Clark.*—No information.

* * * The remainder of the Essex list, with other names, will be printed in our next number.

THE LIBERATION MOVEMENT IN THE NORTH.

BRADFORD.

A public meeting in connection with the Society for the Liberation of Religion from State Patronage and Control, was held in St. George's Hall, Bradford, Yorkshire, on Thursday evening, when Edward Miall, Esq., of London, addressed the meeting. The area of the hall was crowded, and there was a goodly number in the stalls, for which a small admission charge was made. Mr. Alfred Illingworth occupied the chair. The *Bradford Review*, from which we borrow, reports the meeting to the extent of from three to four columns.

The CHAIRMAN opened the meeting by briefly explaining the objects of the Liberation Society, in which, from the number present, it might be argued that very considerable interest was felt in Bradford. There were several circumstances of special interest connected with their assembly on that occasion. In the first place, this was a year in which it was the intention of the society to celebrate the bicentenary of the act of those noble men who, in the seventeenth century, left the Established Church rather than subscribe to articles and creeds in which they could not cordially agree. Besides this, the position of the question advocated by the society had been, in some degree, changed by the conduct of the House of Lords and of the House of Commons during the past two sessions of Parliament. It had been beautifully said by the late Count Cavour, that "the law of progress is the law of a nation's existence," and few could deny that the peaceful reforms that had been advocated in the country since 1831, had done us more good than all the victories of all the sanguinary wars of the five-and-twenty preceding years. (Loud cheers.) The chairman then stated what the objects were not. The society did not meddle with any theological question or dogma (hear, hear), nor with the revision of the Prayer-

book, nor as to whether the Thirty-nine Articles are to be accepted or rejected, nor did it express any decided opinion as to the theories of the authors of "Essays and Reviews." (Hear, hear.) All they asked, was for simple justice and equality in the eye of the law. The Dissenters were not desirous of usurping the power or position of the Church, but they merely wished to have their respective positions equalised, and that they might find an honourable place amongst equals, and nothing more. (Cheers.) After a few other observations, the chairman proceeded to announce that the Rev. Mr. Chown was absent from the meeting unavoidably, and called upon

The Rev. H. J. BETTS, who read a letter of cordial sympathy from Mr. Isaac Holden, of Oakfield House.

The Rev. S. G. GREEN, B.A., of Rawdon College, then moved :

Having observed with much satisfaction the growing attention which the proceedings and principles of the Liberation Society have recently secured—not only from all classes of Nonconformists, but also from various parties belonging to the Established Church, comprising members of Parliament, clergymen, peers, &c. of the realm—this meeting begs respectfully to urge upon the society the necessity of unabated efforts in the spread of those ecclesiastical views which it has always consistently avowed, and which have been inculcated through its agency with so large a measure of success.

The speaker supported the resolution by a very eloquent speech, in which he referred to the growing attention which the objects of the society was meeting from all classes, and of the spread of the reformed ecclesiastical views which had been inculcated through its agency with so large a measure of success. He considered that now the Liberation Society stood before the country in a position of which it ought to be proud. He thought that they might well congratulate themselves upon the fact—for simple fact it was—that the statements enunciated in the resolution were true, and that, whatever may have been the case in the past, the principles and the truths which the society was established to defend and maintain were—he would not say exciting favour, but at least were meeting with earnest consideration and coming under serious discussion, so that friends or foes, so to speak, now knew more distinctly what the society meant and what it hoped to do. The speaker then adverted to the encomiums passed even by their opponents upon the manner in which the Liberation Society carried out its advocacy, and to the views expressed by Mr. Disraeli in his work "Coningsby," and which, though he had changed his opinions, were, at the time that that work was penned, quite substantive of the sentiments held by the society. The speaker then expressed his congratulations on the presence at the assembly of Mr. Miall, and concluded his speech amid the loud applause of the meeting.

Mr. ROBERT KELL briefly seconded the resolution.

Mr. EDWARD MIALL then rose, and was received with loud cheering. Since he had been at Bradford, seven years ago, he said, great changes had taken place on this question. Their antagonists, if he might call them so, had at least to thank them for doing them this service. They had taught State-Churchmen that discussion was a good and necessary thing—a thing that must be conducted with decorum by themselves if they would make their way with the public with regard to their institutions. They had their Liberation Society, and were very glad indeed to congratulate their Church friends upon so successfully imitating the machinery and practice of the Liberation Society. The former had their Church Defence Association, and in that town of Bradford lectures had been delivered, respectable certainly in point of ability, earnest in regard to purpose, and in some respects charitable with regard to their spirit, with a view to defend the institution which they loved from those assaults which they believed to be undeserved. He would not say that he wished them success, because he did not wish light to depart altogether from the world—(laughter)—but he must say that if ever they were to have success it must be by such means as they now adopted. They must appeal to the mind, the conscience, the moral sentiment of man; and in doing so they produced the most vivid exemplification they could produce of the evil of that very institution which they had to defend. If the Church of England would but content itself to follow the example of these Church Defence Associations, if it would but stand upon the platform of discussion, state its reasons, bring forth its arguments, make its appeal to the consciences, if it would resort to nothing illegitimate, nothing in the shape of a bribe, nothing in the shape of intimidation to give an undue preference to the doctrines it professed, or the discipline which it practised, they should not have one word of objection to offer against the Church, at least on that platform. Reason was what they wanted—reason exercising itself about religious things; and it was because that Church had been placed in a position to trample upon the advance of reason, and to overbear them by a power that ought never to have been introduced into this question—it was on this account that they were there that evening, apparently assailing the Church, but really assailing only the unlawful and unscriptural position which that Church had chosen to occupy. (Hear, hear, and applause.) After referring to sundry charges made against him, Mr. Miall went on to say :

I believe there are 324 of these Defence Associations scattered over the country. I wish, instead of 324, there were as many Defence Associations as there are parishes in the kingdom. What we wanted above everything was this—to shake people out of their utter indifference to the question. (Cheers.) We could not do it by ourselves until we had raised something like an antagonism, to stir up sufficient interest and to warn

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Mammon. They were charged, indeed, with very gross crimes, which were mentioned in rude song or satirised in boisterous comedy throughout the land. Christianity itself would have become hateful to the people if priestly precept had not of necessity contrasted so strangely with priestly practice. Here was the vitality of the faith of Christ. No man dared say that his vices were the offspring of his readings in the New Testament. And on this ground stood John Wycliffe; and on this ground stood others whose names we shall love to write in succeeding papers.

We have deemed this "introduction" necessary; because, without entering thoroughly into or arguing the subject, we wished to direct the reader's thought to that which preceded the age of Protestantism and Puritanism; to the long chain of true "apostolical succession," especially to Wycliffe, and that devoted band of Lollards to whom he bequeathed so large a legacy of truth and suffering, to be sealed with the blood of martyrs for better days.

Now, we desire above all things to be strictly just to the memory of *all* our nation's forefathers, to speak kindly of those things that we shall be compelled to pronounce faults, and to state the exact truth, alike of those whom we eulogise and those whom we condemn. More or less than this we should deem criminal. More or less than this is unnecessary in endeavouring to fix the minds of Englishmen upon that great Puritan movement which we take to have been among the grandest and loftiest in the history of mankind. It is not our purpose to excite a false enthusiasm by writing hard things against any creed. There is enough, without this, to excite real enthusiasm when we turn to the events of 1662. There is a rich mine of heroism—an inheritance that Englishmen have now a right to claim. Not the slightest necessity, therefore, for bitterness; great cause for thankfulness that the battle of freedom was so bravely fought for us, centuries ago; and equally great cause for making the principles of our hero-forefathers widely known, that they may preserve from hollowness and hypocrisy the present and future times. Then, there are epitaphs to be written;—are there not? Let us seek the graves, and the old life-stories; for the time has assuredly come to chisel affectionate and enduring words on some long-neglected stones.

THE CONGREGATIONAL UNION AND THE BICENTENARY.

A SECOND Conference, convened by the Congregational Union to reconsider the decisions of the first, met on Thursday last at the Congregational Library, Blomfield-street, Finsbury, and, after two hours' earnest deliberation and free debate, adopted the following resolution:—"That this Conference feels grateful to the Conference of Christian brethren of various denominations who have expressed a desire for united action concerning the great event of 1662; but, after the gravest and most impartial consideration of the proposal, this Conference is of opinion that the influence of any central organisation in this enterprise should be very limited, and that that influence will be more effectually exercised in our case denominationally than otherwise." This conclusion, we confess, has taken us by surprise, considering the encouragement given by the London Committee appointed by the Congregational Conference in December last to the proposal for united action. But we shall not quarrel with it, though on some accounts we deplore it. We can feel and deeply appreciate the force of some of the motives assigned for the decision—and some that were not assigned we forbear to analyse. A great work lies before us claiming to be done with heartiest energy, and we rejoice to believe that the disposition to do it is general and earnest. We, at least, will not willingly place any obstacle in the way of men who deem their own mode of commemorating the events of 1662 the most effectual one—and, on the other hand, they will have no reason to complain if others should see reason to proceed about the same business after a somewhat different fashion.

If it be true, and we should be sorry to cast undeserved suspicion upon the assumption—that Congregationalists throughout the country are already so alive to the special duties of the present year as to need no impulse from a central body to set or keep them in motion, it is assuredly one of the most cheering facts of the day. Upon the strength of this implied assurance we will even venture to hope that where the Independents are, of their own accord, so forward and enthusiastic, other denominations of Dissenters will not be found to be either cold or indifferent. And for most of the purposes of self-education, at least, the spontaneous and separate efforts of local congregations, adapting themselves, as they are best fitted to do, to local wants and special circumstances in each case, will

not only be adequate, but will possess advantages over the best considered and wisest plan of methodical and organised action. There will be but little vitality anywhere in what is done, unless the soul of freedom is in the doing of it. Dissenters, of all persons in the world, are least likely to mistake uniformity for unity. Let us have a real development of the Christian heroism of 1662,—let there be, not here and there only, but everywhere, an honest attempt to rekindle the spirit of our Puritan forefathers—let every teacher amongst us but do his best to impress upon the minds of those who look up to him for instruction the great lessons which the events of the day we are proposing to commemorate exemplify and enforce—and the less the machinery employed in bringing about the result, and the less dependent vigorous action of all the parts shall be upon impulse communicated from the centre, the better. In all movements designed to be formative of character, a very little life works to better ends than the most skilfully devised mechanism. So, then, that this part of the year's work be done, we admit that it is all the more likely to be well done if done spontaneously, than it could be as a mere response to some external pressure.

But it is useless to conceal from ourselves that all this being fully conceded, there will yet remain an urgent necessity for central action. If not needed to beget life, nor well adapted to stimulate it into healthful exercise, it will certainly be of use in guiding it to right issues. The historical information for which so keen an appetite seems to have been excited, and the moral which it were desirable that Dissenters of all denominations should assimilate, do not lie within the ready reach of every teacher. They will have to be extracted from vast masses of heterogeneous matter, as mineral ores, brought from great depths to the surface of the earth. It is not every one whose heart is in the right place nor even every one whose qualifications for distributing precious truths are of a serviceable order, that will possess the time, the opportunity, or the skill requisite for smelting the ore in which the desired metal is contained. No doubt, the press will do much to supply the deficiency wherever it may exist. But is it wise to leave so essential a matter to desultory effort? Would not an economical direction, and a well-arranged division of labour tell as effectively in this, as in other departments of action? And is it not clear that when the best and most wholesome nourishment for the mind has been extracted and prepared, organised and central action may dispense it more widely, more cheaply, and more seasonably, than can be the case where the duty is devolved on everybody or nobody, as the case may be. For such ends, central action appears to us to be indispensable—and united action, if not absolutely indispensable, at any rate much to be desired.

We should bear in mind, moreover, that the self-culture of Dissenters during this Bicentenary year, however successfully it may be prosecuted, does not by any means exhaust the round of their special duties. They have to hold aloft to the Church which ejected their forefathers and which still submits to the Act of Uniformity, as they have also to flash in the face of the general public, such practical inferences from the events of 1662, as may properly be drawn from them for guidance in these latter times. A solemn testimony has to be borne to principles affecting both the freedom and the purity of the Church of Christ—a testimony for which the character and tendencies of the present age call aloud? Are we going to blink this? Must we smother this solemn obligation under that lusciousness of effeminate sentimentality which a few amongst us appear to mistake for Christian love? And if we make a demonstration intended to indent itself indelibly upon the consciences of modern Churchmen, will it not be weighty in proportion as it is united? Is it really necessary to fritter away in fragmentary efforts the immense moral force which hearty combination would contribute so mightily to develop, so successfully to wield? Will ten thousand glittering particles reflect through the misty darkness of half-stupefied consciences the same amount of light as would be turned upon them by a single blazing mirror? There is room for, then, nay, there is need of, central and united action—room without fettering in the least the perfect freedom of spontaneous endeavours—need, if we are to witness with effect before the world to the solemn truths which the events of 1662 embody and enforce.

We earnestly trust, therefore, that a central and united movement will yet be organised—not, certainly, in antagonism to any other, but as supplementary to all others. We are convinced that not a few of the gentlemen who, at the conference of the Congregational Union on Thursday last, assented to the resolution we have quoted above, because they foresaw inconveniences from an amalgamation of denomina-

tional bodies *pro hac vice*, will rejoice, as individuals, to join a combined movement. We are confident that a judicious programme and a fitting representative committee constituted with this view, will be well sustained; and we venture to predict that before many days have passed away, all that any of us have desired from the united effort of different denominations of Protestant Dissenters will be in a fair way of being practically initiated, and persistently carried out to legitimate ends.

THE EJECTED TWO THOUSAND.

WE commence, to-day, a list, which it is our intention to continue week by week, until it shall be completed, of the Ejected Two Thousand of St. Bartholomew's Day. Scarcely, at the present time, could any document claim a greater interest than this. Not merely is there a general desire to know who were the men who thus suffered for conscience' sake: there is a still stronger desire to know something of their subsequent history, and especially the names of the Churches which they founded. This information, as far as it is obtainable, we also propose to give. We commence the list with the names of the Ejected in the Home Counties, and shall group the remaining counties in a similar manner according to their geographical distribution. None of the Ejected who afterwards conformed are included in the lists. The names and other particulars which are now furnished, are derived from Calamy's and Palmer's Memorials, but we shall be grateful to any correspondent who may communicate any local information not to be found in either of these works.

THE HOME COUNTIES.

I. HERTFORDSHIRE.

ST. ALBAN'S.—*William Haworth*.—Remained at St. Alban's for some time after his ejection. Conducting a funeral service in the cloisters of the Abbey, a party of soldiers came to seize him, and one of his hearers was shot by them. For this Mr. Haworth was heavily fined. Removed from St. Albans to Hertford, where he preached for many years to a Dissenting congregation. He was also pastor of the Dissenting church at Hitchin, the members of which frequently went to Hertford or worshipped at Bragbury-end.

Nathaniel Partridge.—Removed to London when the Act of Uniformity was passed, and preached in Old-street. Was imprisoned for this for six months in Newgate.

ALBURY.—*Francis Comyn*.—There is no further information concerning the subsequent life of Mr. Comyn.*

ASHWELL.—*John Crow, M.A.*—Remained at Ashwell for some years, worshipping at the Church, and afterwards removed to London.

BALDOCK AND WALLINGTON.—*William Sherwin*.—Retired to Foulmire, in Cambridgeshire, where he died.

BARNET.—*Mr. Shaw*.—No further information.

CHESHUNT.—*William Yates*.—Remained at Cheshunt, and preached at Theobald's.

COTTERED.—*Thomas Gardiner*.—No further information.

GILSTRA.—*Thomas Mocket, M.A.*—Ditto.

GRAVELEY.—*Mr. Carter*.—After his ejection lived with Sir Robert Joseline, near Sawbridgeworth.

HADHAM (MAGNA).—*Daniel Dyke, M.A.*—One of the "Triers" for Hertfordshire. Preached frequently after his ejection and was several times attempted to be apprehended in consequence, but was only imprisoned once. After leaving Hadham, was chosen co-pastor with Mr. Kiffin, of the Baptist Church in Devonshire-square, London, now under the pastorate of the Rev. J. H. Hinton.

HADHAM (PARVA).—*Daniel Skingle*.—After his ejection was thrown into the Spiritual Court for preaching in a Chapel of Ease at Minsden. The action cost him 300*l.* He was obliged to apologise for the dead, and engage not to commit a similar offence again.

HARDEN.—*Nathaniel Eeles*.—One of the "Triers" for the county. Was ejected before the Act in consequence of holding a sequestered living. Retired to Borington, where, as well as at St. Albans, Codicote, and Harding, he frequently preached. He was in consequence subjected to citations and fines. Mr. Eeles was asked, just before his death, what he thought of Nonconformity, and whether he apprehended it worth while for a man to venture his estate, liberty, and good name for it. He answered that "he would not be without the comfort of it for ten thousand worlds."

HERTFORD.—*Jeremiah Burwell*.—Died at Codicote in 1668.

KIMPTON.—*John Wilson, M.A.*—No further information.

LANGLEY.—*John King*.—Ditto.

MUNDANE.—*William Grave*.—Ditto.

ROYSTON.—*Nathaniel Ball, M.A.*—A celebrated Oriental scholar, and we are told "quitted his pub-

* When this is the case concerning any of the ejected ministers it may generally be taken for granted that they retired entirely from the ministry. Many, it is known, were compelled to adopt some trade or mechanical employment.

lic ministry to the great grief of his parish and the Christians in the neighbourhood." Remained at Royston for some time preaching as opportunity offered. The Five Mile Act, which was passed in 1665, made it unlawful for any Nonconformist minister who refused to take oath that they would not, amongst other things, "at any time endeavour any alteration of the Government either in Church or State," to come within five miles of any city or corporation, any place that sent burgesses to Parliament, and any place where they had been ministers or had preached after the Act of Oblivion. Some, in consequence were compelled to retire to villages, many were subjected to great suffering, but others defied the law and continued freely to preach. On the passing of this Act, Mr. Ball took a residence five miles distant from the town. Preached occasionally at Cambridge, Epping, Beyford, and other places, allowing his goods to be seized for doing this contrary to law. Died at Epping.

SHENLEY.—*Isaac Looff, M.A.*—Retired to London, and became assistant pastor to Dr. Owen.

STORTFORD (BISHOP'S).—*Jonathan Paine.*—No certain information.

THERFIELD.—*Marmaduke Tenant.*—Ditto.

THORLEY.—*Mr. Warren.*—Ditto.

TOTTERIDGE.—*William Tally, M.A.*—One of the "Triers." Became a farmer immediately after his ejection and afterwards chaplain to Colonel Marham. Subsequently preached at Newgate-street, Hatfield.

WALDEN.—*Mr. Pearly.*—No certain information.

WARE.—*John Young.*—One of the "Triers." Preached after his ejection at Kimpton.

WATFORD.—*Philip Goodwin, M.A.*—One of the "Triers." Supposed to have conformed some years after his ejection.

WELWYN.—*Nicholas Greaves, D.D.*—No further information.

WILLIAM.—*Isaac Bedford.*—One of the "Triers." Retired to Clifton, where he lived in a farm and took scholars to board.

Total ejected in Hertfordshire, twenty-eight.

11. ESSEX.*

ABREY HATCH.—*Mr. Kighty.*—Removed after his ejection to Billericay, where he preached.

ALPHIANTON.—*Samuel Brinsley.*—Removed to Tindon, but there is no information of his having any stated congregation.

ARKESDEN.—*Richard Pepps, M.A.*—No information concerning his subsequent career.

GREAT BADDOW.—*Christopher Wragge.*—Ditto.

LITTLE BADDOW.—*Thomas Gilson, M.A.*—Removed to London, where he became pastor of the Independent Church at Ratcliffe.

BARKING.—*Benjamin Way.*—Removed to Dorsetshire, after which, in 1675, he became pastor of the Castle-green Church, Bristol. "I bless God," he remarked on his death-bed, "that I did not submit to that burden of conformity."

BARNSTON.—*John Beadle, M.A.*—No further information.

BELSHAM (OTTON).—*Mr. Thomas.*—No further information.

BENTLEY (MAGNA).—*Thomas Beard.*—Ditto.

BOXTED.—*Mr. Lax and Mr. Carr.*—No further information.

BRAINTREE.—*John Argor and Mr. Friar.*—Mr. Argor continued in Braintree until compelled by the Five Mile Act to leave. Removed to Wivenhoe, where he preached. Died at Coptford. "He left his living," he said, "on no other terms than he would, if called to it, have laid down his life." There is no information concerning the subsequent life of Mr. Friar.

BUMSTED (STEEPLE).—*Edward Symmes.*—No information.

BURBROOK.—*Isaac Grandorge.*—Removed to Black Notley.

BURSTEAD (GREAT).—*Samuel Bridges.*—No information.

CHELMSFORD.—*Mark Mott.*—Ditto.

CHICKNEY.—*Mr. Archer.*—Ditto.

CHILDERDITCH.—*Mr. Harris.*—Ditto.

CHISHILL.—*James Willett.*—Ditto.

CLAVERING.—*John Moore.*—Removed to Easton, in Huntingdonshire, where he preached.

COGGESHALL.—*John Sams.*—Remained at Coggeshall, and after a time gathered a congregation, to which he preached until his death.

COLCHESTER (ST. ANDREW'S).—*Owen Stockton.*—Remained at Colchester for three years preaching in his own house; removed from thence to Chatterisham, where he preached in public. Subsequently became joint pastor of the two Nonconformist churches at Colchester and Ipswich, dividing his labours between them. Declared "his full satisfaction in his Nonconformity, in which nothing influenced him but his conscience towards God."

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—*(ST. PETER'S).*—*Edward Warren.*—Remained at Colchester practising medicine and preaching.

COLNE ENGAINE.—*John Clark.*—No information.

COPFORD.—*Robert Thompson.*—Ditto.

CRANHAM.—*John Yardley.*—Ditto.

DANBURY.—*John Mann.*—Ditto.

DEDHAM.—*Matthew Newcomen, M.A.*—One of the most eminent of the ejected ministers, a member of the Westminster Assembly, joint author with Dr. Arrowsmith and Dr. Turke, of the Westminster Assembly's Catechism, and one of the commissioners at the Savoy Conference. Was invited after his ejection to become pastor of a church at Leyden, where he died.

—*George Smith.*—No information.

HIGH EASTON.—*Martin Holbitch.*—No information.

EASTWOOD.—*Philologus Sachaverel.*—Died at Oxford.

FELSTED.—*Nathaniel Runew.*—Removed to Billericay, where he constantly preached, and where he died.

FERIN.—*Mr. Constable.*—No information.

FINCHINGFIELD.—*Hugh Glare.*—Died at Bishop's Stortford.

FINGRINHOE.—*Mr. Gregory.*—No information.

FORDHAM.—*John Belkley, M.A.*—Removed to Wapping, London, where he practised medicine, and occasionally preached. Died at St. Katharine's, Tower-hill.

GESTINGTHORP.—*Mr. Davis.*—No information.

HACKWELL.—*Josiah Church.*—Ditto.

HALNSTED.—*William Sparrow.*—A correspondent of Dr. Owen's, and a man of great ability. Died at Norwich.

HAMSTED, WEST (? WEST HAM).—*Mr. Green.*—No information.

HANVIL, SOUTH.—*Mr. Cardinal.*—Ditto.

HATFIELD.—*John Warren.*—Remained at Hatfield, preaching in his own house: subsequently removed to Bishop's Stortford, where he continued to preach until his death.

HEMPSTEAD.—*Thomas Ellis.*—No information.

HENHAM.—*Samuel Ely.*—Removed after his ejection to Bishop Stortford.

HENINGHAM.—*John Smith.*—No information.

HENNY (PARVA).—*Samuel Horsman.*—Ditto.

HOCKLEY.—*Mr. Farnworth.*—Ditto.

HOLLINGSBOROUGH.—*Mr. Waters.*—Ditto.

HORNCHURCH.—*Mr. Wells.*—Ditto.

INGATESTONE.—*John Willis.*—Removed to Wapping, London, where he preached to a congregation until his death.

INWORTH.—*Robert Dodd.*—Removed to Sible Hedingham, and from thence to Withersfield, preaching to stated congregations in both places.

—*Mr. Jenkins.*—No information.

LAVER (MAGDALEN).—*Mr. Hervey.*—No information.

LAVER (HIGH).—*Samuel Borfet.*—Removed to Maidstone, Kent, where he preached. Forced by the Act from Maidstone to London, where he eventually succeeded Mr. Calamy.

LAVER.—*Edward Whiston, M.A.*—No information, excepting that he preached at Abrey Hatch, in the ninetieth year of his age.

LEIGHS (LITTLE).—*John Benson.*—No information.

LEIGHTON (LOW).—*Philip Auderton.*—Remained at Leighton teaching a school.

LYNDSSEL.—*Mr. Clark.*—No information.

** The remainder of the Essex list, with other names, will be printed in our next number.

THE LIBERATION MOVEMENT IN THE NORTH.

BRADFORD.

A public meeting in connection with the Society for the Liberation of Religion from State Patronage and Control, was held in St. George's Hall, Bradford, Yorkshire, on Thursday evening, when Edward Miall, Esq., of London, addressed the meeting. The area of the hall was crowded, and there was a goodly number in the stalls, for which a small admission charge was made. Mr. Alfred Illingworth occupied the chair. The *Bradford Review*, from which we borrow, reports the meeting to the extent of from three to four columns.

The CHAIRMAN opened the meeting by briefly explaining the objects of the Liberation Society, in which, from the number present, it might be argued that very considerable interest was felt in Bradford. There were several circumstances of special interest connected with their assembly on that occasion. In the first place, this was a year in which it was the intention of the society to celebrate the bicentenary of the act of those noble men who, in the seventeenth century, left the Established Church rather than subscribe to articles and creeds in which they could not cordially agree. Besides this, the position of the question advocated by the society had been, in some degree, changed by the conduct of the House of Lords and of the House of Commons during the past two sessions of Parliament. It had been beautifully said by the late Count Cavour, that "the law of progress is the law of a nation's existence," and few could deny that the peaceful reforms that had been advocated in the country since 1831, had done us more good than all the victories of all the sanguinary wars of the five-and-twenty preceding years. (Loud cheers.) The chairman then stated what the objects were not. The society did not meddle with any theological question or dogma (hear, hear), nor with the revision of the Prayer-

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The Rev. S. G. GREEN, B.A., of Rawdon College, then moved :

Having observed with much satisfaction the growing attention which the proceedings and principles of the Liberation Society have recently secured—not only from all classes of Nonconformists, but also from various parties belonging to the Established Church, comprising members of Parliament, clergymen, Prelates, peers of the realm—this meeting begs respectfully to urge upon the society the necessity of unabated efforts in the spread of these ecclesiastical views which it has always consistently avowed, and which have been inculcated through its agency with so large a measure of success.

The speaker supported the resolution by a very eloquent speech, in which he referred to the growing attention which the objects of the society was meeting from all classes, and of the spread of the reformed ecclesiastical views which had been inculcated through its agency with so large a measure of success. He considered that now the Liberation Society stood before the country in a position of which it ought to be proud. He thought that they might well congratulate themselves upon the fact—for simple fact it was—that the statements enunciated in the resolution were true, and that the principles and the truths which the society was established to defend and maintain were—he would not say exciting favour, but at least were meeting with earnest consideration and coming under serious discussion, so that friends or foes, so to speak, now knew more distinctly what the society meant and what it hoped to do. The speaker then adverted to the encomiums passed even by their opponents upon the manner in which the Liberation Society carried out its advocacy, and to the views expressed by Mr. Disraeli in his work "Coningsby," and which, though he had changed his opinions, were, at the time that that work was penned, quite substantive of the sentiments held by the society. The speaker then expressed his congratulations on the presence at the assembly of Mr. Miall, and concluded his speech amid the loud applause of the meeting.

Mr. ROBERT KELL briefly seconded the resolution.

Mr. EDWARD MIALL then rose, and was received with loud cheering. Since he had been at Bradford, seven years ago, he said, great changes had taken place on this question. Their antagonists, if he might call them so, had at least to thank them for doing them this service. They had taught State-Churchmen that discussion was a good and necessary thing—a thing that must be conducted with decorum by themselves if they would make their way with the public with regard to their institutions. They had their Liberation Society, and were very glad indeed to congratulate their Church friends upon so successfully imitating the machinery and practice of the Liberation Society. The former had their Church Defence Association, and in that town of Bradford lectures had been delivered, respectable certainly in point of ability, earnest in regard to purpose, and in some respects charitable with regard to their spirit, with a view to defend the institution which they loved from those assaults which they believed to be undeserved. He would not say that he wished them success, because he did not wish light to depart altogether from the world—(laughter)—but he must say that if ever they were to have success it must be by such means as they now adopted. They must appeal to the mind, the conscience, the moral sentiment of man; and in doing so they produced the most vivid exemplification they could produce of the evil of that very institution which they had to defend. If the Church called the Church of England would but content itself to follow the example of these Church Defence Associations, if it would but stand upon the platform of discussion, state its reasons, bring forth its arguments, make its appeal to the consciences, if it would resort to nothing illegitimate, nothing in the shape of a bribe, nothing in the shape of intimidation to give an undue preference to the doctrines it professed, or the discipline which it practised, they should not have one word of objection to offer against the Church, at least on that platform. Reason was what they wanted—reason exercising itself about religious things; and it was because that Church had been placed in a position to trample upon the advance of reason, and to overbear them by a power that ought never to have been introduced into this question—it was on this account that they were there that evening, apparently assailing the Church, but really assailing only the unlawful and unscriptural position which that Church had chosen to occupy. (Hear, hear, and applause.) After referring to sundry charges made against him, Mr. Miall went on to say :—

I believe there are 324 of these Defence Associations scattered over the country. I wish, instead of 324, there were as many Defence Associations as there are parishes in the kingdom. What we wanted above everything was this—to shake people out of their utter indifference to the question. (Cheers.) We could not do it to ourselves until we had raised something like an antagonism, to stir up sufficient interest and to warm

the hearts of the people so that they would abandon their apathy. The Lords' Committee have done a signal service, albeit they knew it not, nor intended it in their hearts. They have raised the Liberation Society from the floor to a commanding platform, and they have given to us, instead of a thin and somewhat cool and indifferent audience, audiences such as are now before us. (Applause.) The one thing upon which we set our hearts more than anything else is, that the people of this country should listen to our advocacy, and the thing that will most incline them to listen to it, will be the stirring up of the people by these Church Defence Associations, to consider the subject, for so the mind of man is formed that you cannot excite it to a deep interest on one side of a topic, without also exciting a curious desire to know what was on the other side. (Hear, hear.) If we should, after this, go down, all I can say is, that we deserve to go down. (Hear, hear.) We should not stand, save on the ground of right, and when we come to contest that ground, I consider—leaving it for time to show how and when—we have virtually gained the victory. The chairman referred to our having received a check. Yes, we have done so; we have received a check. We have, in effect, drawn upon ourselves, on one particular angle of debateable ground, the whole weight and force of the political Establishment. But what will be the issue of it? Our adversaries, speaking only in the controversial sense, have actually been able to throw out of the House of Commons, in which until then we had possessed a large and secure majority, the bill for the abolition of Church-rates. And how have they done it? Not by diminishing the number of our friends—not by neutralising the votes we have already gained—but by simply marshalling all their own strength under the cry that the abolition of Church-rates means the abolition of the Establishment, and they have gained the majority of one, that majority being the Speaker's casting vote. (Hear, hear.) Consider the circumstances of the battle. Missives went from high quarters to every parish of the land. All the machinery of the Establishment was put in motion, that the utmost strength might be given in support of that portion of the House of Commons that opposed the abolition. The cry rang from one end of the kingdom to the other,—“This bill for the abolition might be very well passed of itself, but it is only one of a succession of measures intended to separate the Church from the State, and, therefore, let all who are interested in maintaining that union and alliance, come forward and do their utmost to stand by the Church.” And the result is a majority of one. (Cheers.) If that is a victory, we wish them many such victories. They will now have themselves to produce a Church-rate Bill. They have tried to introduce a compromise. But they cannot agree. Five or six times they have met—now in the tea-room of the House of Commons, then at Cambridge—and they have always parted, after severe discussions, with the conclusion that they must leave us to do our work as we can, and take no steps themselves, lest by taking any positive steps they should divide their own party. Well, is that strength—the union that is strength? (Cheers.) They imagine that this kind of thing is going to stay the gradual onward movement of British progress, sentiment, and feeling, which, though it may be slow, is as sure and overwhelming as the movement of the glaciers on the Alps. We are certain, unless we have mistaken the basis of the principle we hold, that the public mind will never be prevented from carrying out its own conclusions by this kind of divided negativism. And though you may get the country to rouse itself when you call out “Church in danger,” you may call so often, and the country seeing nothing comes of it, that in course of time—and in a very little time too—the laity will begin to ask as Lord Stanley did, “What is in danger?” Is it the spiritual power of the Church? That cannot be increased by acts of Parliament, nor prevented nor impeded by the abolition of those acts. Soon others may ask, “What is it that is in danger in consequence of this agitation?” The danger touches only the temporalities of the Church, and it is a fact that when the authors of “Essays and Reviews” try to upset not only its doctrines, but even the very evidence of the truth of those doctrines, there is no voice raised by the Episcopalian Bench as to the Church being in absolute jeopardy; but when you touch the tithes and say that they ought to become national property, then arises from end to end the cry, “The Church is in danger.” (Loud applause.) Now, I want to make one or two remarks on the progress of the Liberation Society. It is said that we have received a check. Yes, just the kind of check which the stream receives when a somewhat decayed tree, broken down by the storm, falls across it. The waters are checked, but they rise. They are diverted; they turn into another channel—possibly a larger and more fruitful channel. What they term our overthrow does not dismay us; but let them finally dam up the stream of public opinion which has been so steadily descending towards the abolition of Church-rates, and it will simply go into a rather broader, fuller, more fruitful channel; and instead of discussing that which is an incident of the Establishment, we shall be able to discuss with manifestly more vigour and success the great question of the Establishment itself. (Cheers.) Let me say that public opinion has become, to a very great extent, enlightened as to the real objects and intentions of the Liberation Society. You, Mr. Chairman, in your opening remarks referred to this as an illustration of our progress. I don't think it has received all the attention that its worth, its weight, demand. When we first began our advocacy, Chancellors of Exchequer would turn up their noses and say, “Separation of Church and State, I should like to know what's that?” (Laughter.) Well, we have told them what that is, and I believe now that all understand what we mean by it. We don't mean to destroy religion. Our intention is to benefit it. (Hear, hear.) It is not with a view of pulling down churches and mending the road with the material of which they were built: a design that was imputed to us in the days of ignorance—not with a view of placing ourselves in the position now occupied by the Church—(hear, hear)—for if we could to-morrow receive tithes for the sustentation of our ministry, I believe we should repudiate the arrangement with far greater energy and horror than we should assail the arrangement as it related to the Church of England. It is not for the sake of revolutionary changes—not because our opinions are so ardently extreme and democratic, that we must always be destroying some of the most valuable institutions to gratify a low instinct. It is not that. They know it; they have been taught it. But

let me say a few words of the fallacies by which they cover the real objects of the society. In the first place, they will tell you that we are making an unwarranted assault upon their Church. They say, “Cannot you let us alone? We do not interfere with you, and you ought to be grateful for the toleration you have received. We ask nothing from you. Why not let us alone? We don't assail you. And if we have our Defence Associations, they are simply for the purpose of defence.” Not defiance, but defence—that is the whole object of their efforts. Good; but in the first place, I must ask, what do they mean by “our Church?” (Hear, hear.) Why is it any more their Church than it is mine? (Hear, hear.) Suppose the Tories were to go about this kingdom saying—“We must not have the slightest diminution of taxation, at least for our army; you may have your police constables, or support your volunteers, but we must not have our army touched. The taxes are, *pro tanto*, ours, and if you touch them, you are guilty of taking that which is not your own. Not defiance, but defence. We don't want to engage with you on the subject. You may pass on your way without hindrance or provocation.” That is all very well, if men were not talking of national property as if it were their own property. (Hear, hear.) And so it is with the clergy. All the Churchmen who commune with the Church on different festivals and on Sundays—all the Churchmen put together, and all those who receive their religious instruction from the Church, don't make up above one-third of the “Church” of England in point of fact. It never consisted of a body of people. It is simply a system of ecclesiastical laws, articles, &c., for the preaching of which public funds have been granted. The bishops, clergy, and Protestant Episcopalians, throughout the land, do not constitute the Church. The Church is the people of England, ecclesiastically considered. Only think of men adopting the same thing with regard to the State, and talking of “our State.” What State? The State of England. That State belongs to no particular body. It consists of the whole people of England, politically considered. Churchmen argue as if we were touching something not our own. If I give a vote for less money to be spent for the army, I do precisely the same as if I withheld my vote for the support of the Church. They say that Church-rates are a right, and therefore we cannot take them away without committing spoliation upon them. But supposing it is an inheritance of the Church, then I ask, who are the Church? Not they; they compose a portion, but the people are the Church, and the rates belong to them. If the whole people do not regard that inheritance with the same veneration as they who call themselves “the Church,” that is their concern. (Hear, hear.) We may pity them for their blindness, but surely they have a right to do as they like with their own. So we regard also the tithe property of the country. Churchmen will tell you that this is the property of the Church, and belongs to it as much as a landed estate belongs to a land proprietor. And they will say also—if you once touch the property of the Church, it is impossible that your levelling will stop there, and there will assuredly be an attempt to touch the right of individuals to private property. I ask, how came the endowments to be in any sense analogous to private property? (Cheers.) They say they are the bequests of their ancestors, who gave them to the Church of England, which has since reformed herself—[A Voice: “Aye,”]—and, therefore, has a right to retain the endowments of that day, just as the Dissenters have clearly the right to retain the endowments bequeathed but fifty years ago. I have no doubt these good clergymen believe this—that they have so hammered themselves, or have been hammered into the conviction that there is some historical ground underneath all this assumption. It is just as baseless as any dream that ever passed through the mind of man. A friend of mine, whose writings have been quoted this evening, says in a letter to me, “What a preposterous theory that an equal-and-universal impost should have been the product of the spontaneous generosity of individuals, through a multiplicity of wills which have been inadvertently mislaid.” (Laughter and applause.) There cannot be a more absurd doctrine maintained; for it comes to this, that about 800 years ago, or from that to 1,000 years, before this land was cultivated, when the population was exceedingly small—when a great portion of the surface of this island was morass or swamp, and only feudal lords, and the tenants and villains who held under them—that when the country was in this state, all lords of manors, without exception, bequeathed a right to all future generations of the Church clergy to take a tenth part, not simply of their own substance, or even of their annual produce of their own land, but a tenth part of the land all over the country. (Laughter.) Everyone was to be subject to this impost everywhere, and it appears, according to the representations, that this impost comes down to us now, not by public law, but simply from individual generosity and individual piety. So that, perhaps, we have some 15,000 land proprietors who have all of them, without a single exception, died with a full desire, and within a century or two, to give a part of their substance, then, henceforward, and for ever, for the enjoyment of the Church. According to them, everyone gave, everyone gave in the same proportion; but more curious still, not a single will bequeathing this property has ever been found. A good many wills by which property has been alienated to monasteries have come down to us; but not a single will has been found in the coffers from which historical facts are ransacked, which gives to us any idea of a lord of a manor bequeathing a tenth part of his property, or of the annual produce of his substance to the Church which now claims it. (Laughter and cheers.) I commend this study to all those who are in the habit of saying that the Church is in possession of her own property, and that we have as little right to interfere with it as with the endowments of Dissenters. (Hear, hear.) But mark, this—every discussion of the question of property is another proof of our progress. What would have been said even ten years ago, if we had had a fair discussion as to whether the property originated in public law or in private benevolence? The fact is an indication of the marked advance of our progress; and that question, which ten years ago was not ripe for discussion, and could only be alluded to from afar, can now be debated fully, on one side by facts and arguments, and on the other by dreams and conclusions. I believe that in Parliament—in the House of Lords as in the House of Commons—the question is making steady progress. When I went into the House of Commons ten years ago, I remember well that soon after I took my seat, a petition was brought

up by Mr. Cayley, praying for the separation of Church and State. Mr. Cayley seemed to find it necessary almost to apologise for what appeared to be such a ridiculous proceeding, and as he read the prayer of the petition, it was regarded as coming from the mouth of stark lunacy, and there was a general titter whilst it was being read. Since then, men in high position, even statesmen, have not only alluded to the separation of Church and State, but have expressed themselves in terms of reverence, respect, and good feeling, indicating that they have come to this point—that the question is one to be discussed, at all events, and although they consider it to be somewhat before its time, and that the age is not yet sufficiently advanced for its practical settlement, still there is a great truth behind it—that the Church must necessarily be free and unfettered for any large success. (Applause.) I do not, I never did, avail myself of the confidence reposed in me at one time and another by members either of the House of Commons, or the Lords, when they have distinctly stated their opinions upon the question with which my life has been identified; but such are the communications I receive from day to day, or at short intervals, indicating that although at present in the public apprehension the principles which we advocate are meeting with a check, yet they are forcing their way, as it were, under the surface into the minds of men; and not only statesmen, men of position, but even members of the clergy high in the Church, have expressed themselves ready to put themselves in communication with such as myself, through whom they may find the materials which shall best contribute to their convictions on the subject. (Loud applause.) I will read an extract taken from the *Union* newspaper, the organ of the High-Church party, a section of the Church highly respectable and deeply in earnest, and which will bear comparison with any other Church party for its honesty and straightforwardness. It is as follows:—“It is self-evidently essential to the welfare of the Church that it should be independent, neither interfering with those beyond its limits, nor oppressed by them. All encroachments are *vit termini* detrimental, and always entail vital injury on those from whom the trespass proceeds. There can be no slavery without moral damage both to the enslaver and the slave. Whenever and wherever the Church has aimed at secular power, it has obscured her spirituality, and whenever the State has deprived the true influence of the Church, both have suffered. For many long centuries the Church has been drifting away from its true idea, and becoming more and more involved in complicated political difficulties. In vain do Churchmen, lay and clerical, endeavour to restore purity in detail; in vain do priests confront the sophisms of heretics and schismatics; in vain do bishops exercise conscientious superintendence, while there is something wrong at the root cramping their energies and blighting their labours. Surely we all know how, in worldly matters, a rotten system checkmates the most zealous functionaries—how a noble army is rendered useless by incompetent generalship—how a bank breaks when its accounts are kept on a wrong plan—how a whole State is demoralised when its scheme is antiquated or originally ill-devised. A strong conviction, based on these analogies, that the relations of Church and State are loudly calling for re-arrangement, is growing upon us, oppressing us like a nightmare. Those relations, if ever they worked well for the contracting parties, which is doubtful, now at least are ill-defined, unintelligible, unjust and paralysing.”

Mr. Miall then read an extract from the letter of Professor Goldwin Smith, on the Church Establishments, and to a series of tracts in preparation, collected to a great extent from Church authorities; and concluded as follows:—

I cannot think that that religion which makes its appeal to the heart of man, that may be won back to obedience and good—I cannot think that that light which came down from heaven to lighten our darkness can be dependent on any machinery of civil law for its ultimate success. (Loud cheers.) The work which is to be done will be done effectually. It is not money that makes a Church strong. It is not tithes endowments that make a Church successful. There was a time when the Church had no possessions, and when her most apostolic messengers could appeal to the crowd and say—“Silver and gold have I none.” When the time comes in which we love honour, grace, devotion, more than mechanism, then will come the time of the triumph of the Church. I long to see the time when these men, brethren, that they are, shall have their eyes opened, and shall see that it is not by might, nor by power, but by God's Spirit that the Church is to be made triumphant. Mr. Miall then resumed his seat amid loud cheers, which lasted some moments.

The resolution was carried unanimously.

Mr. JAMES WALES then moved the second resolution as follows:—

This meeting begs to express its high regard for the memory of the noble-minded men who, in former ages, manfully suffered for conscience' sake. It specially calls to remembrance the sterling integrity of the 2,000 ministers of the Church of England, who in 1662 suffered ejection from their livings, rather than allow their action to be fettered and their consciences to be defiled by submission to the Act of Uniformity; and it invites all who admire the bravery evinced by those witnesses for principle, to consecrate this bicentenary of their ejection to the earnest propagation of such sentiments as are likely, in future, to effect the deliverance of religion in all its forms from both the patronage and control of the State.

Mr. Wales commenced an excellent address by referring to the pleasure which all must feel at the large and successful meeting, which most gratifyingly evidenced the fact that Nonconformity was not dead in Bradford. He had listened, as all present must have done, with rapt attention to the eloquent and earnest address of Mr. Miall; and he had only one regret in respect of it—that such a speech could not have been heard within the House of Commons. (Loud cheers.) There was one very practical way in which they could celebrate the bicentenary, by some constituency doing honour to itself by placing Mr. Miall, as the leader of the Nonconformist party, in the seat in the House of Commons at their disposal. (Renewed cheering.) The speaker then dwelt more especially upon the subject matter of the resolution which he submitted, and furnished a most able and succinct historical sketch of the secession from the Church of England

of the 2,000 of its ministers, who in 1662 vindicated liberty of thought by giving up their livings rather than their principles.

Mr. W. BYLES briefly seconded the resolution, which was carried unanimously.

Mr. EDWARD KENION, who was most warmly received, then moved a vote of thanks to Mr. Edward Miall and to the Chairman.

The Rev. H. B. CREAK seconded the motion, which was carried enthusiastically.

Mr. MIALL briefly responded, and remarked that he had not addressed any meeting for some time, from which he had received, so to speak, such a "lift"—(laughter and cheers)—and which had so much tended to encourage him to go forward in his advocacy of the question with which he had during his public career been identified.

The CHAIRMAN having also briefly acknowledged the vote to himself, the meeting was brought to a close.

MANCHESTER.

On Friday evening, a public *soirée* of the friends and supporters of the Liberation Society was held in the Corn Exchange, Hanging Ditch, Manchester. At half-past five o'clock, about 650 persons sat down to tea, and the chair was subsequently taken by Alderman Sir J. Watts. There were also on the platform the Revs. A. M'Laren, P. Thomson, Weeks, S. Clarkson, Muncaster, Jones, T. G. Lee, Professor Newth, Dr. M'Kerrow, Dr. Pennington (the coloured American minister, formerly a slave), S. B. Brown, and M. Miller; and Messrs. E. Miall, Handel Coosham, and J. Spencer.

Mr. W. WARBURTON, the honorary secretary, read letters of apology from Mr. G. Hadfield, M.P., Mr. T. Barnes, M.P., Mr. J. Cheetham, Mr. Melly (of Liverpool), and Mr. J. C. Williams (of London).

The Rev. PATRICK THOMSON moved the first resolution:—

That this meeting rejoices that the past action of the Liberation Society has not only been followed by important legislative changes—more or less recognising the liberty of religious equality—but has compelled the supporters of the Church Establishment to adopt measures calculated to promote a general discussion of the society's principles and aims.

They must expect to be branded with the old name of political Dissenters. But he was not at all afraid of the name, which assuredly came with a very ill grace from the advocates of a political Church. As long as that Church was allied to the State—as long as its prelates sat in Parliament—as long as it claimed the Sovereign as its head,—they (the Liberation Society) must exercise political action. (Cheers.) He demanded a fair stage, and no favour, and urged upon them to let liberation fight its own battle. (Cheers.)

Mr. HANDEL COSSHAM, of Shortwood Lodge, near Bristol, seconded the motion in an able and lively speech. In refutation of the fallacies of the opponents of the Liberation Society, he said:—

Within the last two months they had been favoured in Bristol with a visit from the Rev. James Bardsley, of Manchester. Some of that gentleman's lectures he had heard with intense interest and pleasure; but—unless the papers belied him—if all that could be said on the side of the State Church had been said by him, that Church was doomed before long, for anything more watery and weak in the way of argument, and illogical and contrary to fact, he had never heard. (Laughter.) Mr. Bardsley said they were trying to "rob the Church" by trying to abolish Church-rates. The idea of saying that in the year of grace 1861, and in the face of high heaven, when Mr. Bardsley knew that every parish had a right to abolish Church-rates if a majority were against them! The man who would make such a statement as that was out of the pale of all argument. Another statement of the rev. gentleman was that Church-rates had existed for a thousand years. What if they had—though he (Mr. Coosham) doubted it?—many abuses had existed a longer time, and if so, it was in a very different form. At one time Church-rates were chargeable with the poor of the country; the poor had been transferred, and the tithes retained: so that if there was robbery anywhere—he did not say there was—it must be on the other side. (Applause.) Another statement of the rev. gentleman was, that Dissenters paid only one-tenth of the Church-rates of the country. Where Mr. Bardsley got that fact he did not know, but it did not alter the principle. It was as unjust to make them pay one-tenth as nine-tenths. Mr. Bardsley made another statement, which he must have dreamed, that there were only 600 parishes in England that had abolished Church-rates; and he said he spoke from great knowledge, for he was very friendly with the Dissenters of this city and country generally. (Laughter.) There was an old proverb that said a man was known by the company he kept; so that the rev. gentleman having called the Dissenters a set of robbers, it was not very reputable for him to keep such company. (Laughter.) Mr. Bardsley wondered what Dissenters had to find fault with. Any man had a good deal to find fault with who suffered in his political rights on account of his religious opinions. If State money must be received, he would rather that the Church which now received it should continue to be corrupted and enslaved by it. It was said that, supposing the Church did suffer, Dissenters had no right to complain. But the Church claimed them all as her children, and were they to take no interest in her prosperity? The Church of England was so interwoven with this country that it would be a great crime not to take an interest in her spiritual prosperity; and one of the greatest obstacles to her spiritual progress and power was State aid. Another misstatement made by Mr. Bardsley was, that they had been trying to conceal their views, and that they were now "unmasked." If their views were not known before, it was because their opponents had shut their eyes for the last thirty years, and would not see. Mr. Miall had avowed their principles in the *Nonconformist* from the first. They had always publicly advocated the separation of the Church from State control. He was glad their opponents at last saw their position clearly. He admitted that they were advancing in their views to a certain extent. They did not intend to stand still. Their fathers

struggled for toleration; the next generation struggled for liberty; and they were struggling for, and intended to have, perfect equality. (Applause.) The people of Manchester lived in a city where they saw the Church of England under its brightest aspects, and why? because the Church of England in that city was almost as free—he did not say quite—as the Dissenting denominations. The more free it was, the more good it would do in saving souls. He granted that the Church would lose in social status by its severance from the State, but it would gain in spiritual power. Look at the working of the system. The Archbishop of Canterbury stated that there were 10,000 clergymen in the Church of England receiving less than 100/- a year. He wondered the Archbishop was not ashamed to say it; the Liberation Society never said anything half so damaging. Shame upon a Church that allowed such a thing, with 5,000,000/- a year revenue. He referred in sorrow to another fact. Much was said of the iniquity of black slavery, and he had no word strong enough for it—(cheers)—but there was a worse thing. An American guest of his, when beaten in argument on the slavery question, silenced him for shame when he said, "We sell bodies, but in England you sell souls." This referred to such advertisements as "Cure of Souls.—To be Sold, &c." In a century hence it would not be believed that in 1862 the Christian people of England ever allowed such a vile invention of the devil as that to exist. (Cheers.) It was an insult alike to common sense, to Christianity, and to God. Further, the highest offices of the Church were filled not through piety, as a rule, but on account of political connections. With Lord Palmerston in power, and Lord Shaftesbury at his elbow, there were Low Church bishops appointed; and if Lord Derby were in office he was told they would be High Church bishops. They were taunted with being "political Dissenters"; but if politics would ruin Christianity the Church of England would have been annihilated long ago. Bishops took part in politics, and were generally on the wrong side, as in resisting the repeal of the Corn laws and the Test and Corporation Acts. The politics of the Liberation Society were healthy, because in harmony with Christian principles. Mark again the working of the system in the absence of all powers in the Church of England to reform itself, apart from the power of the law. What a perfect farce was Convocation! he wondered they were not ashamed to sit when they could do nothing. Thousands in the Church groaned under their bondage, in having to assent to everything in the Book of Common Prayer, when they did not believe it. In nine Church pulpits out of ten in Manchester, if he were correctly informed, the preachers taught directly against many of the things in the Prayer-book; they could not otherwise be conscientious. His friend Mr. Bardsley preached against it every Sunday—(laughter)—yet he had sworn his assent and consent to everything in that book. It was a scandal and disgrace to the Church that if they wanted anything altered, they had to ask the consent of the very men whom they accused of trying to rob them. To attempt to stereotype religious truth was as absurd as it would be to do the same with scientific truth. The reply might be, "there is no new truth," granted, but views of truth changed. This evil would grow until it became unbearable. State support made the Church insolent and persecuting. In this district it was considered a greater crime by the clergyman and the squire for a man to be a Dissenter than it was to break all the commandments. The old game was being re-enacted; small demands were refused, and large ones would be obtained. He sighed over their Church-rate defeat, upon which (being in the lobby) he never heard bishops shout so loud and clergymen cheer so long; but he found consolation in the fact that their opponents would fight that battle on the question of State Church or no State Church. He felt grateful to Mr. Disraeli for making Church-rates a party question, because now the Liberal party were bound to vote for their abolition.

Mr. Coosham concluded with an appeal to Lancashire Dissenters in particular to make 1862 memorable by their efforts to free religion from State control.

The Rev. A. M'LAREN, in a brief address, moved:—

That this meeting is encouraged to put forth new efforts on the society's behalf, by the evident growth of opinion among members of the Church of England, that the relationship of that Church to the Civil Power is injurious to its best interests; and the meeting is impressed with the importance of strenuous exertions during the present year to diffuse information illustrative of the actual working of the established system.

Mr. EDWARD MIALL seconded the resolution, and in the course of his speech replied to some of the arguments of their opponents, especially in reference to Church property, and deprecated violence of language. The resolution was then put and carried.

The Rev. M. MILLER moved a resolution pledging the meeting to support the objects of the society, and appointing a committee.

The Rev. Dr. M'KERROW, in seconding the resolution, deprecated the personalities in which their opponents indulged. He also deprecated the writings of those anonymous scribblers who were always to be found using their pens in the columns of a newspaper in the city, and he thought it was no credit to the editor of that paper to permit such anonymous slander to appear. He would conduct the discussion with kindness and forbearance, and let the past be forgotten, if their opponents would only come forward and have a fair stand-up fight. (Applause.)

The resolution was adopted, and thanks having been unanimously accorded to the deputation and the chairman, the meeting was brought to a conclusion.

The *Manchester Courier* commends the zeal of the Liberation Society and the resolve of Lancashire Nonconformists to celebrate 1662 by erecting thirty new chapels, to the attention of the friends of the Church. Speaking of the above meeting it says:—

Those who peruse the report which we print elsewhere will perceive that fresh efforts of every kind will be made in the coming session of Parliament to destroy the parochial functions of the Church, without even a hint being given of any purpose on the part of the political Dissenters to supply the place of that which they propose to deprive the country of. We have the satisfaction of knowing that the various Church societies are preparing to resume, with even greater vigour, those exertions which were successful, in a degree, last year. And it

is well that it is so, for we can perceive that the Liberation Society is resolutely bent upon making a deeper impression on members of Parliament than it was able to make in the last session. It is to be hoped, however, now that the points of political difference between the Ministry and the Opposition are so few, that the Church societies will be able to convince these "Liberal" members, who are also Churchmen, that it is absolutely necessary, not only for the sake of the established religion itself, but in order to secure the well-being of the State, to maintain inviolate the parochial efficiency of the Church of the Reformation.

THE BICENTENARY COMMEMORATION.

ANOTHER CONGREGATIONAL CONFERENCE.

A conference of Congregationalists was held on Thursday morning, at the Library in Blomfield-street, for the purpose of determining the precise form which the movement for the celebration of the great Nonconformist secession in 1662 should assume. A few weeks ago, it will be remembered, a deputation from a general conference of Independents, Baptists, Presbyterians, and Friends, held at the Baptist Library in Moorgate-street, had an interview with the provisional committee appointed by the Congregational body, for the purpose of submitting to the latter a proposition for uniting the different denominations of Evangelical Dissenters in one combined movement for the dissemination of those principles which Nonconformists hold to have been particularly involved in the secession of the non-subscribing clergymen on St. Bartholomew's Day, 1662. The committee, while generally agreeing with the deputation in the desirability of union for the above purpose, resolved to call another general conference of Congregationalists before coming to any decision on the subject. The meeting of Thursday was therefore summoned, the principal point to be decided being whether the Congregational body should take denominational action, so far as the teaching part of the operations was concerned, or form a part of a more general organisation.

The chair was taken at eleven o'clock by Mr. JOHN CROSSLEY, of Halifax, and amongst the assembly were Messrs. J. Kershaw, M.P., S. Morley, E. Swaine, Eusebius Smith, J. Spicer, H. Bateman, C. Jope, of Mere; and Revs. Dr. Vaughan, Dr. Campbell, Dr. Tidman, Dr. Ferguson, Dr. Spence, Dr. Tomkins, Dr. Massie, J. Stoughton, J. C. Harrison, G. Smith (secretary of the Congregational Union), J. H. Wilson (secretary of the Home Missionary Society), C. Gilbert (secretary of the London Chapel Building Society), J. C. Gallaway (secretary of the English Chapel Building Society), S. Martin, H. Allon, A. Raleigh, J. Shaddock (secretary of the Evangelical Continental Society), Manning, Tyler, Robinson, &c.

After singing and prayer by the Rev. J. C. HARRISON, of Camden-town,

The CHAIRMAN said that he consented to occupy the post with a great deal of diffidence, recollecting most vividly the difficulties which his predecessor had to encounter. (A laugh, and "Hear, hear.") He felt compelled to confess that he left the last meeting with a feeling of great disappointment. Their failure—if such it might be termed—arose from what might be considered the "appropriation clause"—the way in which the money was to be appropriated. (Hear, hear.) There was not, he thought, any other serious difference, and it did seem to him a great pity that they should on the last occasion have spent so much valuable time without being able to see eye to eye. (Hear, hear.) Notwithstanding all this he was not disposed to look despondingly on the project. The time which had been suffered to elapse since their last meeting had, he doubted not, enabled them to mature their thoughts, so that this time it would not be necessary to spend so much breath in talking, but rather he hoped they would get to work and do something. (Cheers.) He did not look on the money matter as the most important part of the undertaking. He was particularly anxious that they should go about this business with a right spirit and with right motives, and that they might keep ever in mind the great event they were to commemorate. He was confident the matter had only to be placed fully and fairly before the people, and then the movement would not be—as too many of the denominational projects were—confined to the few. (Hear, hear.) After a passing allusion to the Manchester meeting, and a warm eulogium on Mr. Hadfield, M.P., who he remarked was unlike some men, who "when they advanced in years became more contracted in their ideas," the chairman proceeded to notice the opportunity which this commemoration afforded for infusing more vitality into their religious institutions by extending greatly the area of their sympathies.

The Rev. J. CORBIN, the Hon. Sec., then read the report of the Committee, which stated that the question of united action, the steps which have been taken in that direction, and the extent to which the committee recommend the acceptance of the proposal, were sufficiently explained in the circular which convened the meeting. The report then noticed the differences of opinion as to the mode in which the fund proposed to be raised should be applied, and said—"Our whole movement is a vindication of the rights of conscience, and we wish to remember that conscience has something to say to enlightened men about giving money as well as about signing articles." The committee say:—

They desire, above all things, union'; and that can be had without uniformity. They trust that their friends

will not allow the little check which the movement has received at its commencement to damp the ardour of their zeal or to lower the standard of their aim. It is not one nor a hundred difficulties that must be allowed to stop us in our course, if we would be worthy successors of those whose names and deeds we seek to honour. Difficulties, disappointments, toil, self-denial, and sacrifice were words of real meaning to them. If we may but catch their spirit, we shall let the little hindrances that have crossed our path at the outset only add intensity to our desire and energy to our purpose.

The Rev. Dr. VAUGHAN said that the report which had been read referred to two topics, the first being the proposal that united action should be taken upon the basis of Evangelical Nonconformity; and the second being the appropriation of the funds which would be raised. Some of the friends who had been consulted in reference to the plan of united action had the impression that such a course of proceeding was likely to be very generally approved of. Other denominations would doubtless organise a movement of a similar character to that which they had set on foot, and it appeared to some persons undesirable that any general organisation should include all the Evangelical Nonconformists except the Congregational body. Other persons felt that the less of central organisation there was the better. They had the impression that such an organisation would be very liable to be misunderstood and misrepresented, and that it would be far wiser to let the individual churches do the work in their own way. He hoped that they would be able on that occasion to come to unanimous opinion in reference to the part which it would be wise for them to take. One word with reference to the general feeling of the country on the subject. It might be thought that an attempt to expose the evils of subscription—subscription such as had obtained in the Church of England since 1662—might have met with the approval even of many clergymen and laymen in the Church of England. But that was not so. Injurious as was the system of subscription to our common Christianity, to the character of the clergy, and to the morals of the country, any movement with a view to get it removed was looked at as an act of hostility to the Church of England. What they wished to do was to get rid of the practice of requiring men to profess to believe what they did not believe; and they were influenced as much by their feelings as Englishmen as by their Christian sentiments, in seeking that end. But if they would acquit themselves as they ought to do they must expect to be judged uncharitably. He feared that where a bad construction could be put upon their motives it would be done. He hoped, however, there was not a man in the body who would be deterred from carrying out his conscientious convictions by any such opposition. He trusted the meeting would calmly deliberate upon the course which it was prudent to take in answer to the proposition made by their brethren of other denominations. (Cheers.)

Mr. EDWARD SWAINE was in favour of united action, since he considered that, notwithstanding the dangers and the difficulties with which it might be associated, it was the best plan. (Hear, hear.) Unless there was any absolutely insurmountable obstacle, which, for his own part, he could not see, there was no reason why such a course should not be pursued. He advocated the still more extensive diffusion of their principles, to the better acquaintance with and spread of which they largely owed the glorious freedom they now enjoyed. (Hear, hear.) Desultory and divided efforts could never effect this. Persons outside might look askance, but for that they must be prepared. (Hear, hear.)

The Rev. HENRY ALLON was disposed to differ. He considered that the work would be done far more efficiently in different Congregational districts. He saw a vast number of dangers likely to arise from a combination such as that contemplated; for it was not to be restricted to their Baptist brethren, but extended to the Wesleyans and others who held very different views of church polity to what the Independents did. He was afraid, he confessed, of being committed to opinions which as a denomination they did not hold. It would require a large amount of wisdom to deal properly with the historical events, taken in all their bearings, of 1662. He was far from disposed to make anything like denominational capital out of this commemoration. The lesson to be learnt was a broad one. As Congregationalists they might organise one or even two great meetings in Exeter Hall, and some courses of lectures might be got up, but further than that unitedly he would not go. He would advise that ministers be enjoined in their own congregations to get up interesting narratives on the subject, and so enlighten their own congregations. If anything killed the movement, it would be a great and elaborate machinery. Let it begin in a simple and unostentatious manner, and not only would the work be done, but the money be got. (Cheers.) Let the Congregationalists act by themselves, on the plain ground that each body would do its own work best for itself. (Cheers.) In conclusion, Mr. Allon advocated the delivery of public lectures by men who would represent their moderation without their extravagance. (Cheers.)

After a few words from Mr. SHEDLOCK,

The Rev. THOMAS MANN, of Trowbridge, said he wished to know what central organisation was to combine the various bodies under the proposed plan of unity. (Hear, hear.)

Mr. E. SWAINE, in reply, stated that another meeting was to be held of the Baptist body, when he supposed, on the favourable answer of the Congregationalists being received, an aggregate committee would be formed, composed of the various denominations, and among them the Society of Friends and Presby-

terians, some of whom were present at the gathering which had been alluded to.

Mr. SAMUEL MORLEY said he was present at the conference held in the Baptist Mission-house, and he rather thought the state of the case was this. It was quite understood that, with reference to their own congregations, there was a terrible need of education as to their principles. There was no idea of interfering with the action of their ministers. Several had kindly sent him programme of lectures, which had in some cases already begun, and all of which he believed would be beneficial if repeated all over the country. (Hear, hear.) He was quite sure that a very severe educational process was required to teach their children what their principles really were, in order that they might be enabled to stand their ground in that time which was assuredly coming when there would be a sifting on these points. (Hear, hear.) The great question he thought was how to deal with the general public. (Hear, hear.) They must go outside and speak to the people. (Hear, hear.) What was there Congregational in the act of 1662? Why should they be going into certain towns and find their Baptist brethren there on the very same errand as themselves? He listened to the rather quiet, cautious, prudent statement of Dr. Vaughan with some surprise, because there were one, two, or three of their "safe" friends who looked with a little bit of doubt when they met largely some few weeks ago, lest some of the "extreme men" might speak out more decidedly than would suit their quiet and safe views. (Laughter.) Men who are in the habit of shaking hands with certain very estimable clergymen of the Church of England were—(Laughter.) He really did not wish to be personal, but that was the feeling of some of their friends on the committee; and, with that exception, there was no difference of opinion at all. (Hear, hear.) The whole who were present agreed. Let them see what they could do with some calm, distinct utterance by three or four leading men of each denomination. He did trust that, while urging their own ministers to have a distinct sound to give forth to their people on this question, they would also be prepared to respond to the applications made to them by those united bodies, to go in with them as to this particular movement, divesting their own plans of anything like sectarian selfishness. (Cheers.)

Dr. VAUGHAN begged to explain—the differences did not exist only in the committee. His habit was, if there were evils known to be existing under the surface, to bring them out at once. (Cheers.) If there were an underecurrent let it be developed. Let them know fairly what they were about. (Hear, hear.)

Mr. JAMES SPICER advocated the diffusion of more precise information on the real subject.

The Rev. J. STOUGHTON objected to allusions being made "to shaking hands with estimable clergymen." This was not the occasion when they should bring forward as the basis of their proceedings the principle and practice of the Anti-State-Church Association. They would indeed be perverting the events of 1662 if they were made the mere standpoint of Voluntaryism. (Hear, hear.) Our forefathers did not understand these matters as they of the present day did; but still there were great moral lessons to be taught the country, and they would lose a great opportunity if they did not set forth the impropriety of violating conscience by compulsory adherence to the Act of Subscription. He was most decidedly in favour of leaving their country friends to themselves. There were plenty of men quite as competent to do the work—perhaps more so—(a laugh)—as they were. By such a course they would steer clear of a great many difficulties. His advice was, "Confine your action as much as possible to yourselves." As to London itself, the Congregational Union would doubtless take that up, and see what right and good arrangement could be made. He certainly felt some difficulty about handing the matter over to a united body. The matter should be left to shape itself.

The Rev. Dr. WADDINGTON adverted to and extolled the conduct of the great Anti-Corn-law League, where, despite diversity of opinion on details, all were agreed that every elector should be presented with a summary of the real question. He contended for the possibility of a really effective organisation, whether the action were or were not united.

The Rev. R. MACBETH urged the meeting to come to a decision. There was, after all, but very little real difference of opinion.

Mr. HENRY BATEMAN said he would not have spoken but for the deep interest he felt in this subject, together with all sections of Protestant Nonconformists. So far his heart and his experience went for unity; but they were beginning, he thought, at the wrong end. They asked him what he desired of unity? Yes! But tell him what was to be done, and then he could say whether he considered it advisable between Presbyterians on the one hand, and Baptists on the other. As it struck him it would only hamper them. Before any movement could take place each and all would have to be consulted. ("No, no.") So far as he could at present see, the only tangible result would be to stir up throughout the country a great deal of discord among a great many useful men whom all respected. If it was to be the mere announcement of this principle in an antagonistic manner, surely nothing could ever come out of it but evil. (Hear, hear.)

The Rev. A. M. HENDERSON objected that many, while they might unite with the Baptists, could not do so with the Presbyterians, who, in the same way, must claim a share in the work. He hoped they would not in this matter make for themselves

another Act of Uniformity; he was decidedly in favour of Congregational action. Even that would require a little impulse. (Hear, hear.) The large towns might safely be left to themselves; and in village places any central committee could fully devote themselves by sending lecturers and answering letters requiring advice. (Hear, hear.)

The Rev. S. MARTIN said:—My views, Mr. Chairman, entirely differ from what has been stated by our friend Mr. Bateman as to the course things are taking here this morning. He sees nothing practical in that course. Now I confess that the whole of the conversation, so far as I have listened to it, has seemed to me to have a thoroughly practical bearing; and I must confess the obligations I feel to the committee for doing away with those dreadful things, resolutions, and allowing the meeting to take this form. How can we understand each other unless we are allowed to open our mouths freely. We have got on the right track, and if we are prepared to listen to each other honestly and candidly, and then at the end just take the fan and sweep the chaff from the wheat, we shall be very likely to get a fair sample of wheat into our garner. (Cheers and laughter.) As to shrinking from the expression of our principles, I am perfectly startled at some things which have been said. What are my principles as a Nonconformist? from whom have I obtained them? Why am I a Nonconformist? I am a Nonconformist for Christ's sake, and though I might be prepared to put my neck under the foot of another man upon any personal question between us, I dare not allow any man to put his foot upon me because I embody in my church action principles that I believe I have received from the Saviour. (Hear, hear.) The fact is, our own friends—and there is one point of weakness—our own friends want to stop our mouths. Now I would look ten thousand laymen in the face and defy them if they attempted to stop my mouth. (Laughter and cheers.) The Evangelical Alliance wants to put a spoonful of honey in our mouths—(laughter)—and prevent us saying a word about Nonconformity. You may talk about union, and the being peaceable, but you may not talk about the things that are true! You may not try first to discover common foundations upon which Christians may stand, endeavouring to sweep away wood, hay, and stubble, that they may get the gold, and silver, and precious stones. (Hear, hear.) But you may talk as long as you like about a brotherly love that never has existed—certainly not during the last two centuries—between different denominations of Christians in England, and does not now exist. (Hear, hear.) Then, so far as united action is concerned, I am quite sure we do our work better when we do it individually. I believe we are being ruined by this united action. We want more individual work in our churches—less organisation. And we require just now specially to be less hampered with other people. (Hear, hear.) Why, if I were to unite with the Free Church in their lectures, I dare not say a word against Church and State principles. Why? Because all the Free Churchmen in the Church of Scotland say they hold to the principle although they do not act upon it. ("Hear, hear," and laughter.) I do hope that instead of anything like united action being adopted, every minister will be left to do that which is right in his own eyes—each man being enjoined to look to the Saviour for guidance as to what he should do. Then, I believe we shall be strong enough to accomplish the work which this celebration requires; but anything like yoking with those with whom we have not perfect sympathy, and in whom we cannot put perfect trust, will, I am persuaded, impede our action. (Hear, hear.) I do hope my brethren will bear with me, if I express the opinion that I think the time has come for us to come most thoroughly out in our Nonconformity, and if we have to give up the acquaintance of every Evangelical clergyman we have ever known, we must be ready to do it. (Hear, hear.) If we are to be denounced by those with whom we have had communion—and I have had a little share of that since I have thought it right to unite with the Liberation Society—(cheers)—we must be prepared to do it. (Hear, hear.) At the price of silence as to our principles, I would not buy the friendship of any minister of the Church of England. I should say the thing would not be worth the price. (Hear, hear.) But the truth is, there are attempts on every hand to stop our mouths about our principles; and some of our laymen who are holding good social positions are among the foremost to try to stop the mouths of the ministers. Now, I say we look to them to stand by us. (Hear, hear.) We can do without them. (Laughter and cheers.) But if they wish to be at all connected with us in the utterance of truth, we look to them to stand by us and sustain us and not try to infuse a horrible feeling of timidity into us. (Laughter and cheers.) As to giving offence to good men—not to talk of cowardice, our great aim should be to please the Master, and I believe we please Christ when we are honest in our utterance, and in our refusal to subscribe to articles and formularies with which we do not agree.

The Rev. GEORGE SMITH said that peculiarly denominational objects would not be interfered with by united action. The committee had decided nothing at all, and that meeting had to make some answer to the Baptist conference.

The Rev. Dr. TIDMAN said:—I should be unwilling to address the Conference but that I feel it due to my strong conviction to state distinctly that I prefer denominational action. I believe united action

to be next to impossible. (Hear, hear.) I believe that if there were a union there would be little agreement; while on the other hand I look for every possible advantage from the wise and prudent discussion of this question by honoured brethren—benefits which we shall secure without any of the disadvantages that would surely follow any attempt at united action such as is proposed. (Hear, hear.) I am not speaking against union; but it is another thing whether there is such harmony of thought and feeling in relation to this great question as to justify united action from the pulpit, the platform, and the press, by the various denominations. From what we have heard in this room we may be assured that there would be great differences if we were to act by a delegation from this body, and I think we ought not to attempt to do so. (Hear, hear.) Let not the Congregational Union commit itself to a deputation from a public body. I am certain it would be attended with great injury and no benefit. It would produce great division among ourselves, and it would not be by any means the best method of promoting the common object. (Hear, hear.) I am extremely sorry to hear brethren speak as if *par excellence* they possess all the love for their own distinctive principles. I would say with Mr. Martin—though not perhaps in the same terms—that I would make any sacrifice rather than sacrifice my own honour and conscience. But I suppose we give each other credit for that. (Cheers.) I do not like to hear gentlemen talking about the “safe and careful and cautious,” as some have to-day. I do not know why we should renounce our confidence in the cautious, and the wise, and the safe. (Hear, hear.) I have always understood that it is to such men we should look for counsel and guidance. But to keep to the distinct proposition,—shall there be a united organisation from which there shall go forth an accredited statement of our denominational views? I venture most respectfully to be on the negative side.

The Rev. J. G. ROGERS, of Ashton, thought that the principles of the Liberation Society were the very principles which would be brought prominently forward in the movement.

Mr. SIMPSON, of Preston, was strongly against united action.

The Rev. H. ALLON would not like people to imagine that he was doubtful in his Nonconformity or unfaithful to his conscience. He was always prepared to enunciate his Congregationalism as clearly as any one. (Vote, vote.)

The Rev. A. RALEIGH hoped they would now decide. He considered that to attempt anything like organisation was a mistake. (Hear, hear.)

The Rev. Dr. SPENCE said there was such a thing as having too much scope. As to united action, did not the Liberation Society combine the Presbyterians, Baptists, and Congregationalists; and would not they turn this event to account in their own way? United action would thus be cared for. His own feeling was, and he must express it—he saw his way to Congregational action, but beyond that he could see nothing.

After a few words from the Rev. Mr. ROBERTS, of Southampton,

The Rev. J. STOUGHTON moved the first resolution as follows:—

That this Conference feels grateful to the Conference of Christian brethren, and other denominations who have expressed a desire for united action concerning the great event of 1662; but after the gravest and most impartial consideration of the proposals, this Conference is of opinion that the influence of any central organisation in this enterprise, should be very limited, and that influence will be more effectually exercised in our case denominational than otherwise.

The Rev. J. C. HARRISON in a short speech seconded the motion.

Mr. E. T. PARSON suggested the substitution of the word “various” for “other,” which was accordingly made.

The Rev. J. H. WILSON proposed to add,

That that meeting having heard a proposal for united action with other Evangelical denominations in the celebration of the Bicentenary of 1662, is of opinion that there are difficulties in the way of carrying it into effect which render it desirable that the Conference should adhere to its former resolution, and celebrate the occasion as Congregationalists; but this Conference would at the same time express its cordial sympathy with the brethren who have made this proposal, and its earnest hope that Nonconformists of every denomination will avail themselves of the present opportunity for assisting.

But no seconder being found, it fell to the ground, and the original proposition was agreed to.

Mr. SAMUEL MORLEY then moved:—

That this Conference having been informed that some friends of the Bicentenary movement have felt themselves virtually excluded from contributing to the fund on the basis adopted by the second resolution of its former sitting, and being desirous of giving the fullest liberty to all contributors, and of adopting a scheme that may embrace all the commemorative efforts of the entire denomination, does hereby resolve that the said resolution shall be altered and stand thus:—“That the proposed Memorial Fund be raised by donations, congregational collections, and Sunday-school offerings. That donations may be paid either in one amount in 1862, or in three instalments in the course of 1862, 1863, and 1864, and may be appropriated by the donors to any one or more of the following objects—that is to say, either to the erection of the Memorial Hall in London for the use of the Congregational body, together with the creation of a fund for the endowment of periodical lectures on the principles of Nonconformity and the publication of a literary memorial of Nonconformity, or to any one or more of the following objects:—Chapel Extension, British Missions, Evangelistic labour, educational agencies, Pastors’ Retiring Fund, extinction of chapel debts, the necessary working expenses of the committee, or any other denominational object that the donor may select. That the money thus subscribed may be expended locally, or be remitted directly to the treasurer of one or more of the institutions selected by the donors, or to the treasurers of the General Committee, to be appropriated by them according to the wish of the subscribers, it being understood that where no preference is expressed by the contributor, it shall be placed at the disposal of the committee, and it being further understood that the contributions in all cases are to be special and extra, and to be reported as such by the local treasurer, so as not in any degree to interfere with the ordinary resources of the various religious institutions.”

He felt earnestly grateful for the efforts of 1662,

Whatever might be the inference he drew from those events, he could not but regard his privilege to act and think religiously as the result of their tremendous efforts. What he earnestly desired was to see their churches a greater reality. He hoped in these special donations there would be no sham in just clubbing together the usual guinea, and thus robbing the ordinary income. He should contribute just the same to Homerton College, whatever he might specially contribute. Let them look as individual contributors to their own chapel debts, since it would ill become them to contribute to a building in Paris when heavy burdens remained on their own places of worship. (Hear, hear.)

The Rev. THOS. MANN, of Trowbridge, seconded the resolution.

The Rev. J. CORBIN read a letter from Joshua Wilson, Esq., of Tunbridge Wells, which stated that, although advocating certain particular points, yet he was prepared to acquiesce in whatever decision the conference might arrive at. (Hear, hear.) A communication was also read from Mr. Scott, the City Chamberlain, proposing the purchase of Bannhill-fields burying-ground, and the erection of a memorial chapel on its site.

The proposition was then agreed to.

On the motion of the Rev. J. C. GALLAWAY, the following resolution was adopted:—

That to create the fund agreed on, and to carry out the objects contemplated, a subscription list be now opened.

The fourth resolution gave rise to considerable discussion. It was as follows:—

That in order to procure local influence and co-operation in all parts of the country, the following gentlemen be requested to allow their names to be added to the general committee. [Here followed a list of some hundred names.]

It was ultimately withdrawn, and the following substituted in its place, on the motion of the Rev. J. R. CAMPBELL, seconded by the Rev. T. MANN, of Trowbridge:—

That the Committee be instructed to secure, by correspondence with each county association, a representation of each county on the corresponding and general committee, which general committee is requested to select from their number a proper representation of each district and executive committee.

At the close of the proceedings it was announced that nearly 27,000*l.* had been subscribed in the room, making, with 12,000*l.* already promised in Lancashire, a total of nearly 40,000*l.* as the beginning of the memorial fund. The result was hailed with loud cheers.

A vote of thanks to the chairman terminated the proceedings.

* * We understand that the committee appointed by the united Conference met at the Baptist Library on Monday, and that it was resolved that the adjourned Conference should be convened on Monday next, to determine what steps should be taken after the decision taken at the Congregational Library.

THE CONGREGATIONAL UNION AND THE BICENTENARY.

To the Editor of the *Nonconformist*.

SIR,—By this time it will be no news to many of your readers that the deputation appointed by the Moorgate-street conference, a few weeks ago, to urge upon the Congregational Union the importance of some general action among all Evangelical Nonconformists, in celebration of this Bicentenary, year has failed in its object. The Congregational Union conference, at the meeting held last Thursday, in the Blomfield-street Library, decided this to be impracticable. To this decision, although I for one deeply deplore it, we must nevertheless bow; and it is but proper to acknowledge that it was arrived at after calm and frank consideration. A few words, however, as to some of the causes of this result, and the position in which it leaves us, may not be inappropriate.

And first, I think we must regret that there was not a more hearty commendation of the proposed union from those who advocated it in Moorgate-street, and were appointed to press it upon the Congregational committee. The result surprised even those who were most favourable to separate action. The Rev. G. Smith confessed he had not expected such a result, and said, if I understood him rightly, that a resolution had actually been prepared by the committee, recommending the proposed union, so far as the instructional part of the year’s work was concerned. Had that resolution been warmly advocated early in the conference, I cannot help thinking that the apparently insuperable obstacles would have proved mere difficulties, to be speedily removed by wisdom and forbearance. I shall be curious to see how “the fifteen” Congregational members of the deputation will meet their constituents at the next conference in Moorgate-street.

Another thing to be regretted, as contributing to the failure of the proposal, was the want of some definite scheme, in carrying out which our action was to be united. Some were afraid that their own personal and Congregational action would be interfered with; as though the central committee would assume the control of all local activity, and enforce united action over the whole country, regardless of local feeling or circumstances. Of course, it would have been very difficult for the Moorgate-street conference to prepare a scheme; and delicacy towards the Congregational Union suggested that the origination of plans should be in great part left to those who first openly mooted the question. Yet,—the wisdom that comes after the event suggests, that a well-constructed plan of common effort, supplementary to, rather than

restrictive of, all local efforts, would have been the best vindication of its possibility, and have won the sympathies of many who lost themselves in the vagueness of the proposal.

And this suggests another reason for the failure of the proposal; many there seemed as yet to have done nothing in arranging for their own congregational or local celebration of the event. They were apparently waiting for the conference to tell them what to do, and expecting that the central committee would direct their exertions; hence, not unnaturally, they were unwilling to see the formation of that committee pass out of their own hands. The discussion of Thursday taught them that they must take upon themselves the control as well as the doing of their own work. The perception of this, rather than any want of cordial feeling towards other Nonconformists, is the meaning of Thursday’s decision. Not a single discourteous word was uttered concerning any other denomination; the work was given over to congregational and district committees; each man to do “what seems right in his own eyes.” One of the speakers uttered the prevailing feeling when he said, that he thought he saw not only that united action as proposed, but that even *denominational* action, was impossible; a feeling which is, in fact, embodied in the resolution that will be communicated to the adjourned conference in Moorgate-street. But those present, whose arrangements for home action were already made, had by those very arrangements, secured themselves from being unduly compromised by the proceedings of any central committee; and they could also see that they, labour as they might in their own districts, could never do what a central committee might accomplish; that after all local energy was employed to the full, there was room for a more general movement, which would be by no means hindered, but rather helped, by its undenominational character. And this result is, in this aspect, well worthy our remembrance; for it teaches us anew that an undue desire for uniformity is the sure bar to united operation, and that congregational self-reliance and personal independency are the real grounds of Christian union.

Now, Sir, comes up the question, what is to be the practical issue of the decision of Thursday? When we meet again at Moorgate-street, are we to resolve that, in consequence of it, our efforts for undenominational action are to cease? I venture to suggest that we answer at once, *No!* These proceedings have made the organisation of such a scheme difficult, but certainly not impracticable. There will be no difficulties in our way which courage, promptitude, and sagacity cannot overcome; and, on the other hand, we shall find some difficulties in carrying out the scheme removed, as the precise limits within which we may look for union are fixed for us, and we shall be free from some influences which might have hampered us, had the Congregational conference fallen in with the proposal. With every kindly feeling towards the Congregational Union, I urge this on the grounds following:—

The conference of Thursday can scarcely be said to have decided the question. The main issue was not raised, but rather this collateral one,—what can a central committee do for the direction of local activity? And the resolution affirms that it can do very little; this must be left to local committees. *What central, what metropolitan work can be done—how modern Nonconformity can be represented to the nation*,—was scarcely even glanced at. This misconception of the Moorgate-street proposal, and the consequent misdirection of the debate upon it, leaves even those who voted for the resolution free to unite, if they find they can do so for any worthy object. It is, I admit, now hopeless that the Congregational Union, as a *Union*, will fall in with any undenominational movement; but any or all of its members may, without any disrespect to their resolution.

It is doubtful whether the Congregational Union, as such, will take any decided position in the utterance of opinion on the events of 1662. As to the opinions that may properly be uttered about it,—whether we should set forth broad *Dissenting*, or simply *Nonconforming principles*, whether we should take up the union of Church and State, or confine ourselves to subscription to the Prayer-book as it stands, and the treatment of all questions between these two—there is as much difference within the Congregational Union as we shall be at all likely to find among Evangelical Dissenters outside of it. *The same varieties that would interfere with the work of a central committee as proposed, will interfere with the work of the Congregational committee, should it attempt instruction.* So that another union is needed to supplement this and all the local committees unless an important part of this year’s work is to remain undone.

There are, I am convinced, very many Congregationalists willing to unite with other Dissenters, who will yet cheerfully help the raising of 100,000*l.* as a Bicentenary Memorial Fund. And this year, of all others, demands such a union. The feeling within the Established Church, about the Act of Uniformity, is a strong appeal to us unitedly to show what we believe to be “a more excellent way”; that we are not separatists about our personal crotchetts, but to preserve that integrity of conscience which English Episcopalians are beginning to see they have thoughtlessly trifled with. Are we strong enough as denominations to work without each other? and would not this united action be itself a moral power? If we are indeed Dissenters on broad Christian grounds, if we mean what we say, that in our

Dissenting movements we seek the good, instead of the destruction, of the Episcopal Church, seek the good of the many who are neither of Church or Dissent, because of their utter irreligion, let us see if we cannot this year offer testimony to it in united, undenominational, Christian testimony to loyalty to Christ and conscience. If we determine that we will, and will at once, see to this, success is in our power.

Yours very truly,
A MEMBER OF THE CONGREGATIONAL UNION.

AMENITIES OF ECCLESIASTICAL CONTROVERSY.

A writer in the *Manchester Courier* (Church newspaper) of Saturday last thus characterises the proposed Bicentenary celebration and its celebrators:—The movement is organised by “a party of religionists who are not only a disgrace to their profession but to the age in which we live,” the attempt of Independents to commemorate the ejection is “an impudent assumption, and can only be done by suppressing the truth, and suggesting a falsehood;” they are speaking of it in a “Jesuitical way;” “they feel they are practising a deceit upon the people, and are half afraid lest they should be found out and exposed;” “I firmly believe that after this exhibition of trickery, Independentism will never be able to hold up its head in England, or dare to face honest men;” the celebration is “a monstrous sham, an outrage upon reason and common sense, and an open setting at nought all the principles of honesty and truthfulness.” This diatribe concludes as follows:—

The chapels will be built, and as long as one stone remains upon another, they will be monuments of the dishonesty and untruthfulness of the present race of Independents, and will cause the blush of shame to mantle on the cheeks of their children's children, at the thought that their fathers, in pure and undisguised hatred to Christ's church established in these realms, should have branded themselves in stone, as the apologists of cruelty and injustice, and that in the sacred name of religion.

The *Record* of Monday has a lengthened article on the last week's conferences at the Congregational Library, written in a somewhat similar strain to the foregoing. The following are extracts:—“It is a desperate effort of the political leaders of the Liberation Society to rally the scattered forces of Dissent, and concentrate them, not for an assault on Satan's kingdom, or for the promulgation of the Gospel of peace, but for an ungodly attack on the Church of England, at a time when it is admitted by many pious Dissenters that it ought not to be distracted in the efforts it is making to fulfil its spiritual mission.” . . . “We think it well to watch the proceedings of these Liberation agitators, and to observe how they are availing themselves, for their own sectarian ends, of the bicentenary of the ejection of these ministers, whose conduct and principles rebuke rather than encourage the rabid hostility now so uncovertously manifested to the Church of England.”

What, we may ask, is the “spiritual mission” of the Church? Are its agents the High Church, Low Church, or Rationalistic clergy?

HIGHGATE.—LECTURE ON INDIA.—On Wednesday evening last, an interesting lecture was delivered by the Rev. W. Robertson, B.A., son of the late Rev. W. Robertson, of Perth, afterwards of Bethnal-green, London, on “Illustrations of Scripture from Indian Life and Manners.” The lecture was illustrated by twenty beautifully-executed views shown by the oxy-hydrogen light, and was altogether very effective. The large school-room of the Congregational chapel was lent for the occasion, and the audience appeared greatly pleased. The lecture is announced to be delivered in various other places.

CAVENDISH COLLEGE, MANCHESTER.—The Rev. Joseph Parker has resigned the office of Professor of Homiletics, &c., at Cavendish College. He tendered his resignation at a meeting of the committee last Friday evening to avert the threatened withdrawal of his colleagues, the Rev. J. B. Paton and the Rev. J. Radford Thomson. The committee are increasingly convinced of the need and advantages of the College, and, having strengthened themselves by the addition of several new members, are resolved to carry on the institution with all vigour.

MUNIFICENT DONATION.—The *Guardian* states, on the authority of “a Somersetshire paper, that a gentleman, resident in the West of England, has expressed his intention of placing in the hands of Archdeacon Law, rector of Weston-super-Mare, the sum of 50,000*l.* towards founding a Theological College, which will be commenced immediately.” The *Times* has inserted a paragraph to the same effect, but the statement is inaccurate in several particulars. That the design to found a Church of England Divinity College is contemplated by a generous clergyman in the West of England is perfectly true; but no such step has been yet taken as that prematurely and inaccurately announced by our contemporaries.—*Record.*

ONE THOUSAND POUNDS FOR ITALY.—500*l.* have been appropriated to the Italian Committee in Geneva to assist them in the publication of a Concordance to Diodati's Bible, and various other important works in Italian; and 500*l.* have also been appropriated to the work conducted by the Rev. J. M. McDougall and Dr. Stewart, of Leghorn, &c. 1,000*l.* for one country may seem an undue proportion; but the committee are assured that their friends will justify them in taking every advantage of the present opportunity of providing for Italy a sound religious literature; and that they will readily furnish

special contributions towards this special work.—*Tract Society's Reporter.*

MISSIONARY EFFORT IN CHINA.—Tientsin, however, is but one of the cities of a large and populous province. While Pekin remains for the present closed against the preaching of the Gospel, our attention is the more drawn to other parts of the surrounding country. These, at least, are open to our operations. Dr. Lockhart, by the assistance of Mr. Bruce, has now commenced a hospital in the metropolis itself, but some months must elapse before any further step can be made, so we are informed, in proceeding with missionary work in that vast and important city. We have, however, the assurance now given us that ultimately Protestant missionaries will be allowed to reside in Pekin, and carry on their labours there with as much liberty as missionaries of the Papacy. Admiral Hope and Mr. Bruce have both expressed their opinion that by the treaty this right cannot be denied us.—*Rev. J. Edkins, in the Patriot.*

THE CATHOLIC PEERAGE, BARONETAGE, AND HIERARCHY.—The Roman Catholic Directory states that there are 22 Catholic Peers, 9 being Peers of England, and 4 Peers of the United Kingdom; 13 Catholic Peers sit in the House of Lords. There are 43 Catholic Baronets, 23 being English, 3 Scotch, and 17 Irish. Of the members of Parliament, 31 are Catholics. In Great Britain there are 1,388 Catholic bishops and priests, 1,019 churches, chapels, and stations, 50 communities of men, 162 convents, and 12 colleges. The increase in the three last years is, of bishops and priests, 166; of churches, chapels, and stations, 93; of communities of men, 16; of convents, 52; of colleges, 1; showing an increase of 13*1/2* per cent. on the numbers of the bishops and clergy, an increase of 10 per cent. on the number of churches and chapels; an increase of 47 per cent. on the number of communities of men; an increase of 47 per cent. on the number of convents; and an increase of 9 per cent. on the number of colleges.

THE LECTURERS AT EXETER HALL.—A few days ago the *Record* announced that the usual weekly lecture to the Young Men's Christian Association would be omitted on Tuesday evening (yesterday), the Rev. Dr. Magee, rector of Enniskillen, who was to have delivered it, having declined to fulfil his engagement. “We understand,” adds the same paper, “that the rev. gentleman declines on the ground that he regards all Dissenters as schismatics, and the more schismatical in proportion to their orthodoxy. To lecture, therefore, in a course with Mr. Martin or Mr. Spurgeon would have violated the principles on which Dr. Magee acts.” Mr. W. E. Shipton, the secretary of the Association, has, however, published the following advertisement in the papers:—“The Rev. Dr. Magee will deliver his Lecture on the Uses of Prophecy, announced for Tuesday, the 21st inst. to Tuesday, the 18th of February. The statements circulating in some of the religious newspapers that Dr. Magee has declined to deliver his lecture from unwillingness to co-operate with Dissenters is utterly without foundation.” It appears that the change of date arose solely from the “special and unavoidable parochial engagements of Dr. Magee.”

MAGISTRATES AND CHURCH-RATES.—A recent decision of two magistrates at the Petty Sessions at Bromley, Kent, shows the extreme proneness of country justices to go wrong in matters of Church-rate law. No legal principle is now more clearly established than that, after the party summoned for non-payment of a rate has formally disputed its validity, the jurisdiction of the magistrates is ousted. In this case Mr. Bennett, of Serjeants'-Inn, who appeared for Mr. Sargood, the gentleman summoned, objected that the rate was bad, on the ground that the chairman of the vestry meeting had refused to receive an amendment. The vestry clerk, who on this occasion acted in the anomalous double capacity of advocate of the churchwardens and adviser of the magistrates to whom he acts as clerk, in reply, contended that Mr. Sargood was bound to show that he had already commenced proceedings against the rate in a higher court. It was in vain the magistrates were told that there was no way of complying with this condition, that it was the churchwardens, and not the defendant, who must take the initiative, and that all that the latter could do was to go to the Queen's Bench to get the magistrates' order quashed. The Bench decided on making the order, admitting, at the same time, that there was no doubt that the objection taken was *bona fide*. The result is that the magistrates have placed themselves in the same position as some other justices who have been glad to escape actions for damages by a timely compromise.

Religious Intelligence.

THE SPECIAL SUNDAY SERVICES.—On Sunday evening the third of the special Sunday evening services took place under the dome of St. Paul's Cathedral. There was full choral service. The sermon was preached by the Rev. John Rashdall, M.A., incumbent of Eaton Chapel, Belgrave-square. The third of the special services at Exeter Hall was held on Sunday night. The Litany and some portions of Scripture having been read, a sermon was preached by the Rev. Edwin Glawin Arnold, M.A., of Exeter College, Oxford, rector of Stapleton, near Bristol. There were two services, both of which were well attended, at St. James's Hall, the sermons being preached by the Rev. A. Raleigh and the Rev. Newman Hall, LL.B., minister of Surrey Chapel. At the Britannia Theatre there was a large congregation, the service being conducted by the Rev. Henry Allon, of Islington. In addition to these there

were special services at St. Martin's Hall, Long-acre; the Standard Theatre, Shoreditch; the Pavilion Theatre, Whitechapel-road; and Sadler's Wells Theatre, Clerkenwell. It is understood that the Westminster Abbey evening services will commence on the first Sunday in February, on which day the Abbey will be reopened after the renovation.

FINSBURY CHAPEL.—The Rev. Alexander M'Auslane, of Dock-street Independent Chapel, Newport, Monmouthshire, has received a cordial and unanimous call to the pastoral charge of the church of the late Rev. Alexander Fletcher, D.D., assembling in Finsbury Chapel, London.

NEW CONGREGATIONAL CHURCH, UPPER NORWOOD.—On Monday evening last, the 13th inst., an important meeting to promote the opening of this place of worship as a Congregational church, was held in the Westow-hill School-room, which had been kindly lent for the occasion by J. Tritton, Esq. Amongst those present were the Revs. C. Gilbert, J. H. Wilson, T. C. Hine, B. Kent, Mr. Sheriff Cockerell, Messrs. W. and J. Franks, H. Mason, &c. &c. After tea, Mr. W. Franks was called to the chair, and in the course of his remarks referred to the need which there was in Norwood of additional church accommodation. The Rev. B. Kent stated officially that the sum of 470*l.* was needed to make up the 1,000*l.* which was proposed to be laid out on the building, before opening it as a place of worship. Mr. Kent also alluded to the historical associations of the present year, as being the bicentenary of Nonconformity. The Rev. Mr. Hine, of Sydenham, in an animated speech, next addressed the meeting; and he was followed by the Rev. J. H. Wilson, who strongly insisted on the “power of littles” to aid in the accomplishment of the work they had in hand. He then referred to the stimulating example of the late Prince Consort, from whom he (Mr. Wilson) had received great encouragement and aid in evangelistic efforts in Aberdeen, and of whose sincere piety he had not the slightest doubt. The speaker then mentioned several deeply interesting details connected with the inner life of the Royal family, many of which had never before been made public, and concluded by exhorting his hearers to do their utmost to further the object for which they had met together. After some remarks from Dr. Guthrie, the Rev. Mr. Gilbert, as the secretary of the Congregational Chapel Building Society, stated the reasons which had induced them to purchase the building known as Aubyn's Church. It appears that its cost is 2,000*l.*, and that towards this the society has given 250*l.*, and has lent 250*l.* more, without interest, the remaining 1,500*l.* being raised by a mortgage on the building. As already stated, the Norwood committee propose laying out a further sum of 1,000*l.* in alterations and repairs. To this, however, Mr. J. Franks, who next spoke, objected, stating it as his opinion that 1,000*l.* would be found insufficient, and that to finish the work properly a sum of at least 2,000*l.* would be needed. Of this he expressed his willingness to contribute 100*l.*, provided the Chapel Building Committee would give the 250*l.* they proposed to lend. There appears no reasonable doubt that the committee will accede to this proposal of Mr. Franks, and that the whole of the amount needed will speedily be raised by the liberality of the inhabitants of Norwood and its vicinity. During the evening, it was announced that upwards of 730*l.* had been already promised towards the alteration and repair of the church. After singing the Doxology, the meeting was concluded by prayer by the Rev. B. Kent.

STEPNEY COLLEGE TRANSFERRED.—The Primitive Methodists of London Third Circuit have purchased the College Chapel, Stepney, formerly belonging to the Baptist College, which was originally the royal residence of King John. This lofty, capacious, and beautiful chapel was re-opened by Dr. Jabez Burns on the 18th December; on the 22nd the Revs. J. Fleetwood and J. Kennedy, M.A., preached; on the 29th the Revs. J. Hay, R. Bushell, and R. Davies preached; and on December 26th a tea and public meeting was held. The chapel was well filled, and the meeting was a deeply interesting character. G. Walton, Esq., took the chair, and addresses were given by the Revs. J. Fleetwood, R. Davies, M. Lupton, R. Bushell, W. Harland, J. Kennedy, and Messrs. G. Gowland and Gindberg. The Rev. T. Peurose, superintendent of the circuit, gave the financial statement, from which it was gathered that the purchase money is 550*l.*, which, with legal expenses, improvements, and liabilities, will bring it to 600*l.* and upwards; that to assist in the purchase, the members and friends, though of very humble means, had raised in various ways the sum of 60*l.* 9s. 2d., and that the following gentlemen, to express their sympathy with these earnest, laborious, and useful Christians, had contributed as follows:—Samuel Morley, Esq., 25*l.*; John Crossley, Esq., 5*l.*; A. Gardesden, Esq., 5*l.*; Harper Twelvetrees, Esq., 5*l.*; C. Vines, Esq., 2*l.*; G. Randall, Esq., 2*l.* 2*s.*; G. H. Gurney, Esq., 2*l.* 2*s.*; Gurney, Esq., 2*l.*; Hanbury, Esq., M.P., 2*l.*; and several others, 1*l.* each. A bazaar is to be held next Easter Monday, Tuesday, and Wednesday.

SPICER-STREET CHAPEL, ST. ALBANS.—The Rev. W. Braden, of Cheshunt College, has accepted an invitation to become the pastor over the church assembling in the above place of worship.

TAUNTON.—The Rev. Samuel Wilkinson, late of the New Tabernacle, Hoxton, has accepted the unanimous invitation of the church assembling in the Independent chapel, North-street, Taunton, to become its pastor.

HONLEY, NEAR HUDDERSFIELD.—The Rev. Henry Hurstwick has resigned his pastorate of the Congregational church, Stanningley, having received and accepted a very cordial invitation from the church and congregation worshipping in Moor Bottom Chapel,

Honley, near Huddersfield, where he intends entering upon his labours on the first Sabbath of next month.

WISBECH.—The new chapel or mission-house, the foundation-stone of which was laid by Lord Teynham in the autumn, was opened on Tuesday week, and services were held on Saturday and two following days, the sermons being preached by the Revs. T. Watts, James Smith, and A. Foyster, of Eastbourne.

THE REV. J. DENHAM SMITH.—GREAT CENTRAL EVANGELICAL HALL IN DUBLIN.—Great efforts have been made, since Mr. Denham Smith announced his intention to resign his pastorate over the Congregational church at Kingstown, to secure the continuance of his labours in Ireland, and, in accordance with the wishes of a number of the friends of the Gospel in Dublin and Kingstown, he has consented, should a suitable building for conducting public services be erected, to make Dublin a centre of evangelising efforts. In furtherance of his views on this matter, it is now proposed to erect a large central edifice (to be vested in trustees), capable of accommodating 2,500 persons; and an eligible site has already been obtained on advantageous terms in one of the best localities of the city, Lower Merrion-street, adjoining Merrion-square North. It is intended, in order to make way for more extended labours throughout the country, to associate with Mr. Smith other ministers of Christ, who shall share with him the happiness and responsibility of labouring in a field already white unto harvest. It is expected that the proposed edifice, with the purchase of the ground, will cost about 8,000*l.* The amount already contributed is about 2,500*l.*, including 500*l.* each from S. Morley, J. Morley, and H. Bewley, Esqs.

THE ASSOCIATION OF THE LEEDS INDEPENDENT CHURCHES.—Each of the five Independent churches in Leeds having agreed at their several church meetings to form an association of the above nature, a meeting of the united churches was held on Thursday evening in the body of East-parade Chapel, for the purpose of formally passing the resolutions which had been framed by the executive committee, and which had been submitted to the several churches of the denomination in the town. In the absence of Mr. Baines, M.P., the Rev. Eustace R. Conder occupied the chair, and there were also present the Revs. W. Hudswell, G. W. Conder, W. Thomas, and J. H. Morgan, together with a number of the deacons of the various churches. The meeting was partly of a devotional character. The resolutions were submitted to the meeting, and carried unanimously, the following ministers and deacons taking part as proposers and seconders:—The Rev. William Hudswell (Salem); and Mr. George Haigh (Queen-street); the Rev. G. W. Conder (Belgrave); and Mr. E. Morgan (East-parade); the Rev. J. H. Morgan (Marshall-street, Holbeck); and Mr. Thompson (Salem); the Rev. W. Thomas (Queen-street); and Mr. S. Hick (Belgrave); Mr. W. H. Conyers (Queen-street); and Mr. Longfield (Marshall-street). The resolutions, in an embodied form, were as follows:—That the union be called “The Association of the Leeds Independent Churches,” and that its objects shall be the holding of occasional devotional meetings for the promotion of intercourse among the members of the several churches; for united evangelistic action in the town and neighbourhood; for the public advocacy of Congregational principles; and the considerations of applications from other churches for pecuniary help. The other resolutions included the appointment of president, secretary, and treasurer, and a general and an executive committee; the holding of an annual meeting of the churches in the association, and a quarterly meeting of the pastors, deacons, and executive committee; an annual united communion of the Lord’s Supper, &c. Several of the speakers expressed a hope that as a result of the union, and by the united subscriptions of the various Independent churches in the town, additional chapels would be erected in neighbourhoods where spiritual destitution was felt to abound. The Rev. W. Hudswell and Mr. S. Hick were respectively appointed secretary and treasurer for the ensuing year.—*Leeds Mercury.*

AMALGAMATION OF ROTHERHAM AND AIREDALE COLLEGES.—On Wednesday a special meeting of the trustees and subscribers to the Rotherham Independent College, was held in that institution, to consider and decide upon a proposal to amalgamate the College with that at Airedale, and unite the two in some central locality. There was a numerous and influential attendance, including Frank Crossley, Esq., M.P.; Edward Baines, Esq., M.P. for Leeds; Sir Elkanah Armitage and Sir James Watts, of Manchester; John Crossley and H. Crossley, Esqs.; Francis Hoole and Thomas Oates, Esqs., Sheffield; and many of the leading ministers of the denomination in Yorkshire and Derbyshire. The chair was taken by James Yates, Esq. After the reading of several letters, including one from Mr. Hadfield, M.P., Mr. Pye Smith read a memorial from subscribers of half-a-guinea, which expressed the most unqualified disapproval of the proposed amalgamation of the two Yorkshire Colleges. Rotherham College has for nearly seventy years, said the memorialists, maintained a high character for training useful and devoted ministers of Christ’s Gospel, and has for the same length of time secured the respect and support of all the churches; and they sincerely hoped that the meeting would not permit the effort now being made for its extinction to succeed. The document was signed by the Revs. J. Muir, David Loxton, and Brewin Grant, and several influential laymen. A memorial from the minister and several laymen of the church at Dronfield was also read, and another from members of the church in Lee Croft, expressing the “unfeigned

earnestness of desire that the college should not be disturbed.” Mr. Smith subsequently read a series of resolutions in favour of the proposed amalgamation of the two colleges, and supported them in a full explanatory speech. Dr. Mauro seconded the resolution. Dr. Thomas Oates moved an amendment, “That the consideration of this important question be postponed until the annual meeting in June next.” He moved that because he was convinced that there had not been time to discuss the matter thoroughly. Alderman J. Hoole seconded the amendment. There were strong doubts as to the advisableness of the locality selected for the united colleges, and it was felt that if Leeds was selected, Sheffield would be extinguished altogether. The vast population, amounting to 250,000, of Sheffield and Rotherham and the neighbourhood, over which the college had influence, would be altogether ignored. (Hear, hear.) The original resolution was supported by the Rev. J. Parsons and J. Crossley, Esq., and opposed by Mr. J. Slater, Rev. Isaac Vaughan, Mr. Habershon, and Mr. S. D. Roome. Mr. Edward Baines, M.P., disclaimed any idea on the part of Leeds of entering into any rivalry with Sheffield or Rotherham. He had come to the conclusion, after a laborious examination of the whole case, that it would be an advantage to amalgamate the two colleges, but he certainly desired to do that with the least possible injury to Rotherham or Sheffield. (Hear, hear.) He hoped that the friends of the college would look to no other interests than the true interests of the institution in making their decision. He hoped they would consult not even scholastic or educational advantages in preference to the interests of purity and piety in connection with their denomination. (Hear, hear.) One great advantage of the amalgamation would be that they would have a much more powerful staff of professors and teachers, and be able therefore to send forth much more accomplished ministers—gentlemen who would be accomplished not merely in theology, but in learning and science, and the knowledge of literature, which had become indispensable to a minister in this inquiring and controversial age. (Hear, hear.) After some further discussion, a vote was taken, and the resolutions were carried by sixty-five votes against twenty-five; and the chairman declared the amendment lost by a large majority. Sir Elkanah Armitage and several other gentlemen refused to vote either way. Mr. Habershon tendered his resignation as the secretary to the committee. On the motion of Sir E. Armitage, seconded by Sir James Watts, a vote of condolence with her Majesty, on the death of the Prince Consort, was agreed to. Mr. E. Baines, M.P., moved a vote expressing the thankfulness of the meeting that the measures taken by our Government in the Trent affair had resulted in the preservation of peace. The motion was seconded by Mr. J. P. Clapham, and carried unanimously. A vote of thanks to the chairman terminated the proceedings, which had lasted three hours and a half.

FRIGHTFUL COLLIERY ACCIDENT.

FIVE MEN KILLED AND TWO HUNDRED BURIED ALIVE.

One of the most alarming colliery accidents that has occurred in this country for several years past, took place on Thursday morning, at New Hartley Colliery, near Newcastle-on-Tyne, resulting in the death at once of five poor fellows, and the placing in imminent jeopardy of the lives of over 200 others.

It appears that the pumping engine connected with this colliery is the largest employed for such work in the north of England. The beam of the engine weighs forty tons; and on the morning in question it suddenly broke in two at the pivots, the one half descending with a fearful momentum down the gaping shaft of the pit, carrying timber, brattices, and everything before it. Of eight men who were being drawn out of the pit at the time it fell, five were thrown out of the cage and killed. The timber and other débris choked the shaft halfway down, and cut off the 215 men and lads in the pit from communication with the bank. The ablest mining engineers and pitmen in the coal trade have been engaged in attempting to force a way through the obstructions in the shaft, to reach the men and boys below, but up to yesterday evening they had not succeeded in doing so. The pump of which the shaft has broken, pumped 1,250 gallons a minute out of the pit, and, as that is stopped, the working seam would be speedily drowned out, and the horses, worth 500*l.*, lost. There is a communication between the “working seam” by means of a staple, or ladders, and the “yard seam,” twenty-nine fathoms higher up, and out of reach of the water. The buried men have been distinctly heard working in the shaft from that seam, trying to clear away the obstruction in it from below.

Popular excitement in the district has been intense. There has been an enormous concourse of people day and night assembled at the spot, but excellent order has been kept by the county constabulary, and the operations have not been hindered by their presence.

The latest report from Hartley by telegraph leaves little hope that the entombed men are alive:

Tuesday, 3.40 P.M.

An inquest was held this afternoon at Seaton Delaval on the bodies of five men who were killed in the shaft while ascending in the cage. The evidence showed that the breaking of the beam was a pure accident, and the jury returned a verdict to that effect.

Operations in the shaft may be considered as absolutely suspended, in so far as relates to anything being done which could be available towards saving the lives of the men. The authorities at the colliery have now

abandoned all hope that a single man or boy will be brought out of the pit alive; and even the most sanguine are compelled to admit that there is no hope whatever that the poor creatures are now alive, much less that the pit could be cleared in time to rescue them (supposing them to be still living). The gas in the pit is carbonic acid, and there is no doubt that it did the whole of its deadly work on the unfortunate creatures so long ago as Saturday morning, when the rappings or jowlings were last heard. The circumstance has been concealed from the men and the public lest it should discourage those who had so nobly exerted themselves to rescue the prisoners. There is the most intense excitement not only in Newcastle but throughout the district. The accident, though unprecedented in its fatality, is not so in its nature.

ELECTION INTELLIGENCE.

SHOREHAM.—Sir Perry Burrell, Bart., has offered himself to the electors of Shoreham as a candidate for the seat just vacated by the death of his father. There will be no opposition to his return.

OXFORD COUNTY.—The nomination has been fixed for Tuesday next; the polling for the following Friday. Both candidates, with numbers of their friends, have been very much engaged in canvassing the farmers, dealers, butchers, and others, who attend Oxford market, and, according to reports from each committee, both have made a successful one. The contest will, it is expected, be severe.

LINCOLN.—Mr. Hinde Palmer, the Liberal candidate for Lincoln, addressed a meeting of 2,000 persons on Friday. He was in favour of a wide extension of the suffrage and the ballot. He approved the policy of Government on the American question, and said he was in favour of the total abolition of Church rates, believing that the best interests of the Church would be advanced thereby, but against any legalised desecration of the Sabbath. It is said that many electors who supported Mr. Seely only a few weeks ago, have promised their votes to Mr. Bramley-Moore.

GRIMSBY.—Mr. Heneage has retired from the representation of Lincoln, and offered himself for Grimsby, vacant by the succession of Lord Worsley in the House of Lords. It is said he will have but little chance against the Conservative candidate (Mr. Chapman), who will be supported by the independent Liberals, who desire to throw off the Yarborough yoke.

Postscript.

Wednesday, January 22, 1862.

THE ROMAN QUESTION.

TURIN, Jan. 21.

The *Opinions* of to-day says:—“There is a question of substituting Italian for Pontifical troops in the patrimony of St. Peter, or at least of establishing mixed garrisons of French and Italian troops, in order to ensure tranquillity in the interior, and deprive the brigands of all refuge. Rome would continue to be occupied by the French. The Pontifical Government would thus be enabled to dismiss almost all its troops, and be relieved from a heavy burden.”

The *Opinions* also states that the Emperor of the French is taking steps with Russia for the recognition of the Kingdom of Italy by that Power.

THE HERZEGOVINA.

RAGUSA, Jan. 21.

Dervish Pasha has arrived at Trebigne with a battalion of riflemen. He is endeavouring by conciliatory measures to induce the insurgents to surrender.

THE PRINCE OF WALES.—The Rev. Arthur Stanley, Canon of Christ Church, Oxford, has been appointed to accompany his Royal Highness the Prince of Wales on his tour through the East.

THE WINDHAM INQUIRY now gives indications of drawing to an end. Mr. Charles Russell briefly addressed the jury yesterday on the part of Lady Sophia Ginoble, whose sympathies he states are entirely with her son. Mr. Karslake summed up the evidence for the unfortunate young man, and the court then adjourned. The expenses of the inquiry are estimated at some 20,000*l.*

MARK LANE—THIS DAY.

There was a very small supply of English wheat on sale here to-day, and the trade ruled firm for all qualities, at quite Monday’s quotations. In foreign wheat, a fair business was transacted, and late currencies were well maintained. The supply on offer was somewhat extensive. Floating cargoes of grain changed hands to a moderate extent, at full prices. Barley moved off heavily, at Monday’s decline in the quotations, of 1*s.* per qr. Malt was in slow request, at late rates. Good and fine oats were steady in value; but low and damp parcels were a dull inquiry, on former terms. In beans and peas, a very moderate business was passing, yet no change took place in the quotations. The flour trade, though far from active, was firm, at full prices.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	310	50	350	—	270 sacks
Irish	—	70	—	1,580	—
Foreign	10,920	1,200	—	4,350	23,740 bbls.

TO ADVERTISERS.

The Terms for Advertising in THE Nonconformist are as follows:—

One Line	A Shilling.
Each additional Line	Sixpence.

There are, on an average, eight words in a line.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

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" Half-year
" Year

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THE NONCONFORMIST is registered for transmission abroad.

The Publication of the *Nonconformist* having been confided to ARTHUR MIAZZI, it will be his anxious aim to transact all the business connected with it, with accuracy, punctuality, and, to the fullest extent compatible with the interests of the paper, attention to the wishes of subscribers and advertisers. All debts now due on account of the *Nonconformist*, have, by arrangement with Mr. Nelson, the late publisher, been transferred, and become payable to him. It is requested, therefore, that cheques and post-office orders for the same should be drawn in favour of the present publisher,

ARTHUR MIAZZI, 25, Bouvierie-street, Fleet-street, E.C.

TO CORRESPONDENTS.

"W. J. Unwin" and "Chas. Chapman."—Too late for this week.

"G. C. Bellows" and "Anti-Slavery."—In type, but excluded from want of room this week.

"Charles Terseyman."—The lines are better adapted for private than for public perusal.

THE DISTRESSED SILK PLUSH WEAVERS, DESBOROUGH.—The Rev. S. Drakeford gratefully acknowledges the following sums received on behalf of above:—"A sympathiser," 3s.; "J. H." 5s.; and some kind friend who withdraws his name, 5s.

The Nonconformist.

WEDNESDAY, JANUARY 22, 1862.

SUMMARY.

THE continuance of warlike preparations in our arsenals, and the disquietude of the Money Market, give some countenance to the report, industriously circulated by the advocates of Confederate interests in this country, that England, in conjunction with France, may ere long disavow & ineffectual the blockade of the Southern ports. One paper which affects to be a Government organ, even suggests a joint intervention in America like that between Greece and Turkey in 1827. These sinister reports will soon be set at rest. On the assembling of the French Chambers on the 27th inst., and the English Parliament on the 6th prox., authoritative statements will, no doubt, be made on the part of either Government as to their future policy on the subject.

The week's news from the American belligerents is scanty. The suspension of specie payments has strengthened the demand for increased direct taxation to defray the interest of the war loans, but Congress seems reluctant to have recourse to measures that will bring the war home to the pockets of the people, and the Federal Government have as yet decided upon no comprehensive scheme of finance. It seems to be admitted that a great victory can alone float the new Treasury notes, and prevent their immediate depreciation. But General McClellan, though now convalescent, gives no signs of assuming the offensive, and is apparently waiting for the movement of the Burnside expedition about to rendezvous at Fort Monroe, and which exceeds both in ships and men that sent to Port Royal. A letter in the *Daily News*, referring to this armament, says,—“The general impression is that it is intended to strike in the rear of the Potomac Army, with the view of out-flanking it. Some say it will go up the York River, others that it will sweep the banks of the Rappahannock or James. Nothing is known, and we can only make a few inferences from the nature and extent of the preparations. These indicate that there is to be fighting both by the land and naval forces, and also that a portion of the fleet is intended to fight in shallow water. There are several indications that General Burnside is to act in conjunction with General Wool; and the movement of the rebel forces near Norfolk betrays at least a suspicion on the part of

their officers that some point near Fortress Monroe is intended.”

The Federalist force in South Carolina is gradually extending its operations, and has taken possession of part of the railway between Savannah and Charleston. A naval officer who has been as far inland as North Edisto Inlet in South Carolina, reports to Mr. Edge, the correspondent of the *Morning Star*, that while in the Border States the slaves are well clothed and fed, in the cotton districts they are treated with far less consideration than cattle even, and that when they refuse to accompany their masters into the interior they are shot down like brute beasts. The negroes, so far from being satisfied with their lot, are arming themselves all along the coast, though where or how they obtain their weapons is a mystery. A very vindictive feeling is growing up amongst all the slaves in this section of the South, consequent upon their cruel treatment by their masters since the victory at Port Royal. Thus gradually is being lifted the veil of ignorance that enshrouds the internal condition of the South. Meanwhile President Lincoln, apparently in the expectation of early Federalist successes, has privately avowed to a member of Congress his fixed determination to oppose any measure of general emancipation, or for arming confiscated slaves of rebels.

The second Congregational Bicentenary conference, though it has declined to take part in any united movement for turning to account this year's commemoration for teaching purposes, has decided that the subscribers to the fund being raised shall have the option of appropriating their contributions to a memorial hall, the endowment of periodical lectures on the principles of Nonconformists, and the publication of a literary memorial of Nonconformity, or to any one or more of the following objects:—Chapel extension, British missions, Evangelistic labours, educational agencies, Pastors' Retiring Fund, extinction of chapel debts, the necessary working expenses of the Committee, or any other denominational object that the donor may select. This difficulty having been finally adjusted, subscriptions to the extent of 27,000*l.* were announced, which, with the 12,000*l.* already promised in Lancashire for the erection of new chapels in that district, makes a total of nearly 40,000*l.* as the beginning of the Bicentenary Memorial Fund. In the earlier part of the conference there was much interesting discussion, and great difference of opinion, as to the position to be assumed by Nonconformists during the present year's controversy. Believing that the Rev. S. Martin gave the true key-note for the occasion, we are anxious to give the utmost prominence to his counsels and warnings:—

I do hope (he said) my brethren will bear with me, if I express the opinion that I think the time has come for us to come most thoroughly out in our Nonconformity, and if we have to give up the acquaintance of every Evangelical clergyman we have ever known, we must be ready to do it. (Hear, hear.) If we are to be denounced by those with whom we have had communion—and I have had a little share of that since I have thought it right to unite with the Liberation Society—(cheers)—we must be prepared to do it. (Hear, hear.) At the price of silence as to our principles, I would not buy the friendship of any minister of the Church of England. I should say the thing would not be worth the price. (Hear, hear.) But the truth is, there are attempts on every hand to stop our mouths about our principles; and some of our laymen who are holding good social positions are among the foremost to try to stop the mouths of the ministers. Now, I say we look to them to stand by us. (Hear, hear.) We can do without them. (Laughter and cheers.) But if they wish to be at all connected with us in the utterance of truth, we look to them to stand by us and sustain us, and not try to infuse a horrible feeling of timidity into us. (Laughter and cheers.) As to giving offence to good men—not to talk of cowards, our great aim should be to please the Master, and I believe we please Christ when we are honest in our utterance, and in our refusal to subscribe to articles and formularies with which we do not agree.

A catastrophe peculiarly harrowing in its attendant circumstances has for some days past kept the public in a state of the most painful suspense. On Thursday last, at the Hartley Coal Pit, Northumberland, the massive iron beam stretch'd across the opening, and forming part of the machinery to raise to the surface the subterranean water, suddenly gave way, falling down the shaft and carrying everything with it, including five men who were coming to the surface, who were crushed to death on the spot. The mass of ruin choked up for many hundred feet deep the shaft, which was the only means of communication with the upper world of 215 men and boys, who were quietly at work in the mine. Incessant, almost frantic, efforts have since been made to clear away the débris, and release these poor entombed miners, but up to late last night they had not been reached. Since Saturday, when their signals were heard, no sound has been given that encourages the hope that the men are still alive, though some experienced pitmen still indulge the belief that a few of the imprisoned men may yet be surviving.

EUROPEAN INTERVENTION IN AMERICAN AFFAIRS.

As we anticipated a short time since, the party which did its utmost to inflame the angry passions of Americans, and thereby to make the rendition of the Southern Commissioners an impossibility, disappointed of their intention to get up a war with the Federal Union, begin to advocate the propriety of European intervention to bring to a close the dispute between North and South. It seems to be hoped that the distress which the want of cotton is occasioning in the Lancashire district, and the inconvenience inflicted on the general trade of the country, owing to the civil war now raging in the States, will predispose the people of England to listen favourably to any proposal having for its object an early termination of the strife. Accordingly, the agents in this country of the Confederate States and of the Southern slave-holders, are actively exerting themselves in making out a case justificatory of the interference of the leading Powers of Europe to prevent further hostilities. They have laid as much stress as the case will bear upon the ineffectiveness of the blockade, oblivious of the fact that the substantial effectiveness of that belligerent operation is amply proved by the absolute dearth of cotton. They have commented in terms of bitter exasperation upon the closing up of an inlet to Charleston harbour by the sinking of a stone fleet—an expedient, unquestionably, which if resorted to with a view of sealing up the port for ever, even the terrible license of war cannot excuse. And finally, they have painted in the darkest colours which the subject will admit of the utter fruitlessness of the struggle, and the terrible privations and calamities its continuance must entail upon the people of both divisions of the Republic. The practical issue to which they obviously seek to drive the Government of the United Kingdom is, the raising of the blockade, the recognition of the South, and if necessary, war with the Northern States of America.

Unfortunately, it is impossible to deny the force of the premises which the party of intervention have put prominently forward, vehemently as we may protest against the conclusion drawn from them. The civil contest in America is a most deplorable event; and, so far as yet appears, promises to be as unproductive as it is calamitous. It has given birth to outrages at which humanity may well be shocked. It does occasion serious inconvenience to neutral countries. And there do exist strong grounds for desiring, even for the sake of the belligerents themselves, the earliest settlement of the contest that may be possible. All this, however, fails not only to justify European intervention, but also to prove that such intervention would be politic. The forcible suppression of angry passions, or rather of the hostile acts to which they prompt, by an overwhelming external agency, even when it achieves an immediate advantage, is sure to sow the seeds of future difficulties and evils. The uselessness of interference by a stranger in family quarrels is proverbial—and nations when torn by civil dissensions are usually morbidly sensitive to the slightest appearance of foreign dictation. Unless the European Powers are prepared to assert a general and continuous protectorate over the American republics, and to hold in perpetual restraint some thirty millions of people as hardy, as energetic, and as intelligent as themselves, it will become them to pause long, and to deliberate seriously, before agreeing to intervene between the hostile parties in America. It is plain enough that until the causes which have ripened into the present civil war cease to operate, or the passions they and it have stirred up have spent their strength, the hand of foreign power can do no more than impose a temporary truce upon the belligerents, and that the moment of its removal would also be the moment of a renewal of the strife. Europe has neither the right nor the power to prescribe terms for the final adjustment of the quarrel—and great as is the inconvenience or even danger to which it exposes her, it will be far better for her in the long run to endure them with fortitude, and to suffer discord to work out its conclusion by a natural process, than by forcible intervention prematurely to skin over an ulcerous eruption which it will defy all her diplomatic skill to cure.

We are not by any means certain, moreover, that the close, by European interference, of the civil contention in America, even if effected without a resort to war, would ultimately subserve the best interests of humanity. Let us not be mistaken. We are as far as possible from sympathising with those who look complacently upon this fratricidal struggle in the hope that the more protracted it is, the more it will weaken the political importance of the transatlantic republics. We have no desire whatever to incapacitate American Governments from asserting their independence of European dictation. We wish to see the Northern Federation as

free, as strong, as self-reliant, as the numbers, the wealth and the virtues of her people can make her. But we are not sure that the world will be permanently bettered by such a precipitate suppression of the dispute in which she is engaged as would drive the culture of cotton back to its old limits, and consolidate slavery as a settled and recognised social institution. Since we are not called upon by duty to rush between the combatants, and should never have thought of interfering save on grounds of expediency and interest, it appears to us to be the dictate of wisdom not to snatch the conduct of affairs out of the hands of Divine Providence. Whatever can be done by friendly counsel or even earnest remonstrance to shorten the deplorable struggle, it is plainly our duty to do. But by transgressing the boundaries of moral obligation, in assuming an international position to which we are not entitled, we constitute ourselves God's vicegerents on earth, and may do infinitely more mischief to humanity by our presumption, than it is destined to suffer through own forbearance. Already we may catch glimpses of a merciful design in the permission of the Supreme Ruler of a further prolongation of the contest. The severe judgment which has overtaken the people of America, and which, we trust, will be ultimately changed into mercy by its disciplinary results, is opening up bright prospects to the teeming myriads of India, and gives promise of redressing the balance of justice between the white population and the black in both hemispheres. We may meddle, and that too with the best intentions, only to mar. We may impatiently put on the clock of the world, only to derange machinery the intricacy of which we are incompetent to understand. As we can foresee but a very little way, at furthest, it were better for us to abide by right as our sole rule of action. Bad as the present war is, it is not more desolating in its fury than are wars in general—and if once we establish a precedent for intervention in the internal affairs of independent States, it is impossible to say into what complications of dangerous policy the precedent may not lead us.

It is pretty confidently rumoured that the Imperial Government at Paris is extremely desirous of forcibly intervening in American affairs, and that it has made overtures to the British Government, unsuccessfully we are happy to add, to unite with it in breaking the blockade, and in recognising the independence of the Southern Confederacy. Whether France will venture upon so decided a step alone appears to be left in doubt—but, on the assumption that there is a word of truth in the current rumour, we devoutly trust that her Majesty's Ministers will not allow themselves to deviate, either to the right hand or to the left, from their policy of impartial neutrality. At any rate, the time has not yet come, if ever it is to come, for meddling in this unhappy strife even to conclude it. Patience! we have already endured the worst inconveniences which it is likely to inflict upon us. And we may be much nearer the end than we anticipate. The Northern States, scared by imminent bankruptcy, may presently bow to the necessity of proclaiming their soil free to all races, and of declaring that every slave who sets foot upon Northern ground becomes, *ipso facto*, emancipated from his bonds. Hitherto, they have been paralysed by a blind adhesion, at all risks, to the constitutional law of the Union—a law recognising the right of men to hold their fellow-men in perpetual servitude. From the day on which they show courage enough to tear that law out of their statute-book, they will become masters of the situation, and the contest will rapidly grow to a close. A month or two more of military inaction may brace up the popular will to a final surrender of “the accursed thing”—and the South, conquered by a righteous policy rather than by the force of arms, may see the impossibility of gaining the ends for which they wantonly appealed to the arbitrament of rebellion. Patience, we say again! A few months more will either issue in the exhaustion of both belligerents, or in the utter extinction of slavery on the American continent. With such probabilities almost within sight, European intervention would be a blunder as well as a crime.

MR. ROEBUCK ON POPULAR EDUCATION.

WE are right glad to meet John Arthur Roebuck once more on ground where we can give him a hearty welcome—and where, if we do not assent to all his conclusions, we can applaud the use to which he applies his great talents, and rejoice in the elevating tendency of his powers of speech. On Thursday evening last, the hon. and learned member for Sheffield delivered an address to the members of the Salisbury Literary and Scientific Institution, in the

Assembly Rooms of that city, the Bishop of the diocese and several of the clergy being present—the subject of his lecture being “Popular Education.” The theme was one which Mr. Roebuck is eminently qualified to discuss with advantage; and, as he treated it in a practical and not a controversial spirit, making no allusion to the question of State interference in its behalf, nor even to the new Educational Minute, his discourse will be read with pleasure by all parties.

The main drift of Mr. Roebuck's observations went to contrast the means of rational enjoyment, which he calls “happiness,” possessed by the rich and the poor respectively, and to trace the wide difference between the two to a difference of education. There is, no doubt, a sufficiently solid substratum of fact underlying his representations of both conditions of life to sustain his general conclusions. The mental, moral, and physical state of the gentry of this country, considered as a class, owes much of what is attractive in it to the superior early training it is their good fortune to undergo. Perhaps, however, the hon. and learned gentleman, by a pardonable rhetorical exaggeration, attributed too exclusive an influence to the agency it was his object to recommend. “Go into a gentleman's house,” he said, “will you not find there consideration for every person's convenience? Will you not find the husband courteous to his wife, the wife kind to her children, and the father the real father of his children? He consults their convenience; he wishes to educate them; he does the best to advance them in the world; and their pleasures are the pleasures of civilised society.” A little *coulour de rose*, is it not, Mr. Roebuck? Beneath this charming polish of manners there often beat, we fear, as selfish hearts as any that can be found in the labourer's cottage. But even where this is not the case, where true gentleness commonly prevails, and home is fragrant with all the homely virtues and graces, is it not overstraining the point a little to set it all down to the influence of education? May not comfortable circumstances have something to do with humanising the intercourse of kindred and friends in the higher walks of life? With all the appliances of wealth around them, exempted from the irritating effects of caring cares, with but little need either to bear or forbear, it would be wonderful indeed if the common duties of relationship were not decently discharged by the members of this class.

“And now go into the house of a labouring man, and what do you find there? I am speaking of that which I have known. I am thinking of my constituents in the North, and of the working men I have seen in the South. They live for the most part in one or two rooms. They are herded together more like animals of the brute creation than like men and women, and they have not that kindness and cordiality one towards another which distinguishes the class which I call gentry.” True, but here again we must distinguish between the effect of miserable circumstances on the mind and character from that resulting from defective education. Men, women and children cooped up together within the four walls of one narrow room, breathing over and over again the same vitiated atmosphere, devoid of everything which can excite a pleasurable emotion in common, pinched oftentimes by cold and hunger, and always more or less in one another's way, are apt enough, even without reference to their early education, to give way to depression of spirits, irritability of nerves, inconsiderate ebullitions of temper, and rough unkindness of speech. We do not deny that, even under the most untoward and grinding circumstances, a good education tends greatly to mitigate the moral evil they have a tendency to produce. But we should be careful not to overstate the case—for by confining our attention to a single cause only of social misery, we divert attention from several other concurrent causes, each of which must be detected before it will be removed.

Mr. Roebuck is far happier in his illustration when he contrasts the ordinarily rational enjoyments of a mercantile clerk, with those of factory operatives earning equal or even superior wages, and his ascription of the difference to the influence of education is far more legitimate. His quotations from Smiles's *Workmen's Earnings, Strikes, and Savings*, and the use he made of them, was very telling, and will, we hope, set many minds reflecting. Mr. Smiles states upon incontestable authority, that at the time when he wrote the families of factory operatives in Lancashire were earning higher incomes than many of the professional classes in England—higher than the average of country surgeons, higher than the average of the clergy of all denominations, much higher than the teachers of the rising generation. And yet, it is for the children of this class that the Government, at the expense of the other classes, deems it necessary to contribute so largely for schools and masters.

There is another curious fact brought out by Mr. Smiles, which Mr. Roebuck happily applies. It is this—that the savings banks of this country are maintained almost entirely by the household servants of the kingdom. “Household servants live among the gentry. They cannot live in that way without acquiring some of the habits, some of the feelings, and some of the thoughts of the people among whom they live. They would not keep their place if they got drunk, and the consequence is that men and women too, save and put their money into the savings bank.” What a flood of light does that single fact shed upon the most prolific cause of misery to the poor!

It is not by any means our design to give an abstract of Mr. Roebuck's address. We point it out to our readers as well worth their studious perusal. We hope, too, it will attract the attention of working men, with whose sensual habits it deals with outspoken fidelity. Even managers of schools may derive advantage from its suggestive remarks, and all classes will be led by it to attach a still higher importance to educational agencies and influence. We tender our sincere and respectful thanks to the hon. and learned member for his lecture. We are thankful to see him employ his talents in throwing light and interest around home subjects. We trust he will not deem it beneath him to exercise his gifts in this direction more frequently than he has hitherto been wont to do. He will perhaps find a more general appreciation of his powers, and a more cordial gratitude for his application of them, than he has ever done in the thornier walks of foreign politics.

MR. BERESFORD HOPE ON AMERICAN SLAVERY.

THE unceasing hostility of an influential portion of our press to the Federal cause is producing its natural effects. These partisan writers know full well that a direct advocacy of Southern claims to establish a Commonwealth avowedly based upon the permanence of slavery, would not find favour with a people who paid twenty millions to extirpate the evil from the British dominions. They pursue a more indirect and insidious course. All that tells against the South is studiously kept in the background. The six million Confederates are paraded before us as engaged in a heroic struggle for independence, but we are not told their freedom means irremediable bondage to four millions of human beings. Day by day, however, the Federalists are arraigned without mercy or discrimination at the bar of public opinion. Their policy is denounced as arbitrary and bloodthirsty. It is *they* who are prolonging an unnecessary and cruel war; *they* who are fighting for the lust of empire, and trampling down liberty in their insane resolve to reconquer the South. Every act, every expedition, every conflict, every newspaper effusion, furnishes fresh occasion for fastening odium on the North. A suspension of specie payments is a declaration of national bankruptcy, though every civilised nation has, at extraordinary junctures, adopted that alternative, and the South has for months past carried on the struggle with a paper circulation. The choking up of one of the channels to Charleston is spoken of as the “destruction of the harbour,” and an act of “unparalleled barbarity,” though at the beginning of this year vessels were running in and out, and nearly a dozen ships of war were still required to blockade the “sealed up” port. When it suits the purpose of these writers, the opinions of the *New York Herald*, the “diurnal concrete of rascality and nastiness,” are quoted, the name being suppressed, as the expression of Northern feeling; and the supremacy of the mobocracy is described in the same pages that report the complete defiance of its clamours by the Federal Government. The North is answerable enough for faults, inconsistencies, and blunders; but this studied misrepresentation of all their aims, and denunciation of their every act, are at complete variance with our sense of fair play, and can only be intended to advance Southern interests.

Is it not time the American civil war were regarded more generally from other and opposite points of view, in all its aspects, future as well as present, and in its bearings upon the welfare of the transatlantic community and humanity at large? Before we recognise the South, it becomes us to consider what that recognition involves. While so many of our leading journals are covertly preparing for that issue, it is a relief to meet with an open advocate of Southern claims. Mr. Beresford Hope, in a recent lecture, has frankly come forward in support of the Confederate cause, and the arguments on which he finds his conclusions are entitled to respectful hearing. Mr. Hope lays down two propositions:—first, that the Southern States are not rebels; and secondly,

that the extinction of slavery would be best promoted by assisting the South against the North. The first of these allegations has been so fully discussed by the press as to need no further remark. The last has a more direct bearing upon the decision to which the British public must sooner or later come.

If England could be convinced that, as Mr. Hope says, "the interests of humanity, as regards the condition of the slave, would be far better served by the success of the South than by the restoration of the Federal power," the recognition of the South would not be far off. But, in order to adopt this conclusion, we must ignore the past, and forget the origin of this internecine strife. It was the union of the North in opposition to the further extension of slavery that brought about secession. Have we any reason to believe that the Confederates have in view the future extinction of slavery? It is given out on this side of the Atlantic that they are willing to decree the freedom of all blacks born after a certain date, as the price of European recognition. If so, why did they secede at all? All that has reached us from the South indicates a settled purpose to found a state of which slavery is the immutable foundation. "Our new Government," said Mr. Stephens, the Vice-President of the Confederation, who may be held to be an authoritative exponent of its policy— "Our new Government is the first in the history of the world, based upon this great physical and moral truth, that the negro is not equal to the white man; that slavery—subordination to the superior race is his natural and normal condition; that this stone, which was rejected by the first builders, is become THE CHIEF STONE of the corner of our new edifice." The Confederacy have in effect issued a decree that four millions of their fellow-creatures are never to be men. Physical and moral laws, according to the interpretation of Southern officials, debar the negro from ever having rights. He is to be eternally a slave. The Almighty, who has made of one blood all the nations of the earth, has, if the basis of the Southern Confederation be sound, appointed that one race shall ever be vassals to others—mere chattels. Other races may make progress in freedom, civilisation, and religion. But the negro cannot and shall not improve. Within the confines of that Confederacy he shall ever be branded as a beast of burden—an instrument of labour—a property, from the blood and sinews of which is to be coined the "almighty dollar"—a being whose duties to God and to man are all swallowed up in the all-absorbing claims of his owner. It is a Confederation based avowedly upon this theory, that we are asked to welcome not only as an independent state, but as a "true ally tied to us by the bonds of common interest."

Mr. Hope finds an argument in support of his views on the fact that the negro is despised and ill-treated in the North. "In the South a negro was, as a rule, well treated, being regarded as a chattel; but in the North even a free black was regarded with the utmost aversion, and was excluded from the same tavern, the same railway car, the same church as the white man." Granted, for argument's sake, that the negro is well-treated by his Southern master—is physical well-being the only, or the chief aim of existence? What hope is there of an immortal spirit that has no more rights than a bale of cotton? What are plenty of rice and pumpkins to the negro, when himself, his wife, his son, his daughter, are his master's—to improve his means, gratify his lusts, or be scattered and sold away at his will? If the Northern negro lives under a social ban, he is at least a freeman, entitled to the fruits of his own labour, allowed to exercise his faculties, and can call his family his own.

But our apologist for the South indulges the delusion that the Confederates will gradually emancipate their slaves, when no longer required to treat slavery as a political question. Contact with the old world is to be the agency for effecting this great revolution. "The public opinion of Europe would gradually exhibit slavery in its true colours to the South, lead it on to the transformation of slavery into serfdom till some coming generation could deal with the black men as this generation was incompetent to do, and endow him with absolute freedom." Unfortunately experience runs in the teeth of this sanguine prediction. In the West Indies the planters opposed emancipation to the last, and even when they had got ample compensation, strove hard to violate their bargain by making the apprenticeship system another name for slavery. The love of power is stronger even than self-interest; and to suppose that a Confederacy that starts with slavery as its "cornerstone," will voluntarily abandon the principle that gave it existence, because other nations disapprove it, implies a silly credulity.

Mr. Hope carries his Southern zeal so far as to point out for admiration this superior excel-

lence of the Confederate over the Federal Constitution—the absolute prohibition of the slave trade. If, however, that prohibition was not a fundamental provision of the Union, but only an act of Congress, whose fault is it but that of Southern leaders, like Mr. Yancey, who cannot see why there should not be free trade in flesh and blood as well as in nutmegs? It would seem that our aristocracy is so charmed with the less democratic features of the Confederate Constitution, and at the prospect of the establishment of an oligarchy in the South, that they are quite ready to put up with something infinitely worse than a despotism—the legal condemnation of four millions of men to be henceforth chattels, *de jure* as well as *de facto*.

In the face of the world the Confederates are ostentatiously forging new chains for their slaves. They have avowedly given the hideous system the solemn sanctions of law, and have impiously striven to throw around it the spotless robe of Christianity. Is this something that England is to wink at and overlook? Are we to clasp in our arms a sister state with her foot upon the negro's neck, and blasphemy on her lips? As Mr. Gilpin, in his outspoken speech at Northampton, said, "When they hear of the recognition of the rights of the South and of the Southern Confederacy, they must recollect that the question was now whether they would recognise slave-owners, and be participators with slavery. He did not mean to say that no circumstance could never arise by which we should be bound to recognise the Southern Confederacy. We had no right to say we would not recognise an accomplished fact because that accomplished fact was not in accordance with our views. The time might come, but he hoped it would not, when, from the Northern Union having made peace with that Confederacy, our Government might be called upon to recognise that as a separate nation; but come when it would, we should recognise in that nation a nation of slave-owners."

Correspondence.

ST. BARTHOLOMEW'S-DAY LECTURES.

To the Editor of the Nonconformist.

SIR,—The delay which has taken place in the formation of the proposed central St. Bartholomew Bicentenary Committee renders it desirable that all available resources should at once be placed at the disposal of those who purpose lecturing before the summer.

I beg, therefore, to be allowed to acquaint your readers that the undermentioned works in the library of the Liberation Society are open to the reference of those who wish to consult them, with a view to the preparation of lectures. Most of them are very scarce books, and I believe that all the secondhand book-shops of London might now be searched in vain to obtain some of them.

This offer, of course, assumes that the volumes can be used only on these premises, but facilities will be afforded for a free reference to them, and for the making of extracts.

Yours very truly,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, Jan. 20.

Collier's Church History.

Kennet's Register.

Clark's Lives.

Burnet's History of His own Times.

Brook's Lives of the Puritans.

Palmer's Nonconformist Memorials.

Bogue and Bennett's History of Dissenters.

Calamy's Life of Baxter.

Orme's Life of Baxter.

Calamy's Life of Howe.

Neal's History of the Puritans.

Graham's Review.

Procter's History of the Book of Common Prayer.

Vaughan's History of Nonconformity.

Orme's Life of Owen.

Price's History of Nonconformity.

BICENTENARY LECTURES.

To the Editor of the Nonconformist.

SIR,—I forward you a scheme of lectures prepared by the East Surrey Bartholomew Bicentenary Committee; publication of it may, perhaps, be helpful to other local committees. It will be seen that we have proceeded upon the principle of neighbours helping one another, all the lecturers being resident in this district. As secretary of the committee, I am glad to say that, on the part both of the lecturers and those who will have to arrange for the delivery of the lectures, there has been the greatest readiness to fall in with, and to help, the general arrangement. Some of these lectures will be delivered in chapels, some in school-rooms, and some in town-halls. All local arrangements are left to those on the spot. The committee's work has been the preparation of the list of subjects, the assigning of the subjects to lecturers, and the appointment of the places and times of lecturing.

The committee has striven to bring the general aspect of the question before each neighbourhood. Where only one lecture is delivered, that is on the broad historical question; where more than one, there is a varied list of subjects, so that the interest of the auditors may be sustained, and that they may be as fully instructed as the limits of the course will permit.

I should like to say, through your paper, that if we have overlooked any place in our district, we shall be glad to amend the oversight, and will, on request, arrange for sending one lecturer, or more, as may be deemed fitting.

Yours very truly,

A. MACKENNAL.

Surbiton, January 17th, 1862.

Rev. R. Ashton, of Battersea: *The Ejected of Surrey*.—Farnham, April 9; Guildford, March 26; Haslemere, April 10; Richmond, March 19.

Rev. W. Anderson, of Tooting: *Daniel de Foe*.—Guildford, April 10; Merton, March 20.

Rev. H. Bayley, of Kingston: *The Hampton Court Conference*.—Addlestone, March 13; Godalming, April 10; Kingston, March 11; Tooting, March 18.

Rev. D. Bell, of Croydon: *The Crown Rights of Christ, or the Story of Black Bartholomew*.—Croydon, Feb. 19; Reigate, April 9; Tooting, Feb. 18.

Rev. L. H. Byrnes, B.A., of Kingston: *Owen and Oxford University*.—Kingston, April 17; Mortlake, April 8; Sutton, April 15.

Rev. C. J. Evans, of Putney: *Bartholomew Day*, 1662. Haslemere, March 18; Mitcham, March 13.

Rev. Jos. Ketley, of Farnham: *Oliver Heywood*.—Farnham, Feb. 19; Hersham, Feb. 26; Mitcham, April 2; Surbiton, April 29.

Rev. A. E. Lord, of Hersham: *Richard Baxter*.—Chertsey, April 22; Godalming, Feb. 20; Hersham, March 26; Richmond, Feb. 12.

Rev. A. Mackennal, of Surbiton: *The Homes of the Ejected*.—Croydon, March 26; Hersham, April 21; Leatherhead, March 10; Surbiton, March 25.

R. Philpott, Esq., of Surbiton: *The Black Bartholomew*.—Addlestone, Feb. 13; Cobham, March 21; Ditton, March 13.

Benj. Scott, Esq., F.R.A.S., of Weybridge: *The Story of Two Thousand Consciences*.—Chertsey, April 2; Croydon, March 12; Hersham, Feb. 17; Kingston, Feb. 12.

Rev. F. Stephens, of Croydon: *The Results of the Act of Uniformity*.—Croydon, April 16.

Rev. G. Stewart, of Mitcham: *Charles II. and his Times*.—Battersea, March 3; Mitcham, Feb. 27; Sutton, March 18.

Rev. E. Waite, M.A., of Leatherhead: *John Howe*.—Battersea, March 10; Leatherhead, Feb. 5; Merton, Feb. 20; Surbiton, Feb. 25.

J. Carvell Williams, Esq., of Surbiton: *Bartholomew's Day*, 1572 and 1662.—Esher, March 11; Farnham, April 3; Merton, March 6; Mortlake, March 4; Wandsworth, March 12.

THE PENDING ELECTIONS AND CHURCH-RATES.

To the Editor of the Nonconformist.

SIR,—There is a vacancy in the representation of Oxfordshire and of Grimsby, and, if Mr. Heneage leaves Lincoln for the last-named place, there will be a third in that city.

The Church-rate Abolitionists have fared so well in most of the elections which have occurred during the recess, that I hope no negligence on their part will do them damage at the commencement of the session. Let me therefore call attention to two of the candidates before the constituencies I have named, that there may be no hesitation as to the course which should be pursued in respect to them.

Sir H. Dashwood, the so-called Liberal candidate for Oxfordshire, thinks that if he votes for Church-rate Abolition, he shall be putting the money in his pocket—that he shall close the church-doors on the poor, and that he should like an equivalent, or in other words, he will not vote for Trelawny's Bill. Now the late Mr. Harcourt, I believe, voted in its favour, and therefore, if the Oxfordshire Abolitionists now support Sir H. Dashwood, they will deliberately sanction a change of policy on the part of their representative. Surely, if he cannot be brought to a better state of mind, it is important to let him be beaten by Colonel Fane, who is quite as ready as he is to vote for abolition, if an equivalent be provided. The result will teach a most useful lesson to halting Liberals.

The case of Mr. Heneage is a much worse one, for last session he voted with Sir J. Trelawny on the second reading, but against him on the third. He is also believed to have exerted himself to shake the fidelity of other Liberal M.P.s. No wonder that he thinks his seat at Lincoln unsafe, and looks elsewhere. But why should the Abolitionists of Grimsby help to afford him a refuge?

Seeing that the question of "Compromise" or "No Compromise" is likely to be decided this session, it is to be hoped that the Dissenting electors of Oxfordshire, of Grimsby, and of Lincoln will feel that a more than common responsibility now rests upon them.

Jan. 20th.

A SIGNALMAN.

EXTINCTION OF CHAPEL DEBTS.

To the Editor of the Nonconformist.

SIR,—You will be gratified to learn that evidence is reaching me concerning churches stirring themselves to extinguish their chapel debts. This purpose, undertaken with a noble resolve to help themselves before they had the prospect of any foreign aid, must certainly be determined upon by every Church that is not literally dead or insensible to shame, now that assistance will be derivable from the Bicentenary Memorial Fund.

One of these churches, having paid 200*l.* interest on a 200*l.* debt, is now resolved to pay off the principal. On the minister showing my letter of December 14th, on "The Extinction of Chapel Debts in 1862,"—concerning which, see advertisement—to an influential friend, he offered to give 20*l.*, then others offered other sums, and the debt is virtually gone; for it is but for a number of earnest, true men, to determine on doing a thing, and it is soon accomplished.

Another church, oppressed almost to extinction by a heavy debt, having reduced it by weekly offerings to 2,000*l.*, feels assured for the future, and is resolved to renew the effort with redoubled ardour.

The following letter discloses a plan, by which tens of thousands may learn, each in his own sphere and way, how to accomplish much, with great ease and equal enjoyment:

(Copy.)

Ayrshire, Dec. 31, 1861.

Rev. John Ross.
Dear Sir,—I have to thank you for bringing before us the necessity, or at least the propriety, of laying past, *first*, what we resolve to give to God as our Creator, Preserver, and bountiful Benefactor. I therefore enclose a Post-office Order for 12*s. 5d.*, the result of one month's *firstfruits*, as I have resolved, through the grace of God helping me, to give in return a portion of the goods God has given and is pleased to prosper me with. The 12*s. 5d.* has been sent to the Scottish Bible Society.
I subjoin the plan I have formed, and if it is of any use to you, use it as you may. I am a baker, and have been in business two and a half years. I heard you lecture here; I thought

not overmuch of it at the time, but having turned it over and over in my mind, before I had taken breakfast next morning. I came to the resolve to lay past a 1d. for every ovenful of biscuit, and 2d., and sometimes 3d., or even 4d., for every batch of bread, according to the size of it; so that the more God enables me and gives me to do, I will have to lay past the more. We have a collection next Sabbath in our Church. To what we formerly gave a 6d., and thought it very good for our means, we have a half-crown ready before it comes.

I am, yours truly,

Who could not do the like of this? How easy would it be with many to do far more! What a fund would thus be obtained!

Dear Sir, yours truly,
Hackney, Jan. 18, 1862. JOHN ROSS.

ESSAYS AND REVIEWS.

THE BISHOP OF SALISBURY v. THE REV. DR. ROWLAND WILLIAMS.

The hearing of this case was resumed in the Court of Arches on Thursday last.

Dr. Deane concluded his argument. Having replied to the arguments of the counsel for the promoter on the question of inspiration, he proceeded to deal with the question of prophecy, and inquired whether the views on that subject expressed by the defendant were opposed to the doctrines laid down by the standards of the Church of England. He also referred to *Cudworth*, and maintained that there was good authority for the position Dr. Williams had taken up in reference to the prophecies of Isaiah. Before Dr. Williams could be condemned he would ask the court to pause. Where, supposing the defendant to be wrong, was the doctrine of the Church that made such opinions heretical? Commentators might say so, but not the Church. The defendant was charged in the ninth count with having maintained that the Revelation of St John, the Epistle to the Hebrews, and the 2nd Epistle of St. Peter were not parts of Holy Scripture, and that their authority was not binding upon the Church. That charge was founded upon the passage in the Essay where, in quoting Baron Bunsen, it is said that "the fourth Gospel is the latest of all our genuine books." That implied the genuineness of the other books. That observation applied only to the chronology and authorship of the books. It had been contended that it was heretical to say that the Epistle to the Hebrews bore "traces of being post-Apostolic," but that could not be maintained, seeing that Dr. Williams admitted that it was authentic. Dr. Williams said that the book had authority in the Church, that its contents had a strong bearing on the great scheme of redemption. The 11th count charged Dr. Williams with affirming "that the statements of Holy Scripture as to historical facts may be read and understood in a wholly figurative sense, and in a non-natural sense." Dr. Williams did not entertain any doubt as to the truth of the history contained in the Old Testament; but he inquired whether the events brought about by the providence of God—the Deluge, for instance—could not be accounted for by the operation of fixed and immutable laws. That was not heresy. As to the smiting of the Assyrians, different views had been entertained by Biblical critics as to the agency by which their destruction was accomplished. Some had accounted for it by supposing that the Assyrian host had been destroyed by pestilence; others that the agency was the blast of a hot wind.

Dr. Lushington: Is there an atom of evidence to support such a proposition in reference to the slaying of the firstborn of the Egyptians?

Dr. Deane: No, but that is a construction that is permissible.

Dr. Lushington: Then, it was only an ingenious construction.

Dr. Deane: This is a criminal prosecution. If the court should hold that only a literal interpretation of this and other passages in Scripture is allowable, then the ranks of the Church will be thinned. However, so far as regards the passing through the Red Sea, no ingenious construction was necessary, for the Bible says that the waters were divided by a strong east wind. The defendant in his 'Essay,' so far from impugning, had really vindicated the historical accuracy of the book of the Exodus from the attacks of the men with whom the promoter desired to class him—Vane and others. Having very briefly remarked upon the 13th count, he passed to the 14th, and maintained that Dr. Williams had not given expression to views with reference to the incarnation of our Lord inconsistent with Romans, chapter 1, 4th verse, and referred to the "Homilies and Dr. South's Sermons" (37th). As to the 16th count, in which were quoted the passage from the Essay, "How long shall we bear this fiction of an external revelation," these words were applicable to the Roman Church, and that was evidenced by the context. How otherwise could the following sentence be explained—"If Protestant Europe is to escape those shadows of the twelfth century, which, with ominous recurrence, are closing round us, to Baron Bunsen will belong a foremost place among the champions of light and right"? There was no necessity for the author to explain his meaning here, for any intelligent man would understand the application of the passage. The essay of the defendant did not militate against the true theory of the Church of England, that Holy Scripture is the Word of God—that the Word of God is contained in it. It was an error in the highest degree misleading to say that any isolated passage, because found in the Bible, is to be regarded as the Word of God, and referred to the Dean of Canterbury's "Commentary on the Acts of the Apostles" (chapter 7). As to the charges brought against Dr. Williams in reference to prophecy, he said that the defendant had not dealt so

much with prophecy as with its treatment; the views he had expressed coincided with those of Bacon's "Advancement of Learning," book II. He argued that the counts relating to propitiation and original sin, as they stood, could not be admitted. The learned counsel concluded as follows:—

His learned friend Mr. Coleridge ended his speech with a description of a journey which a man might take, the result being that, after passing through the region of infidelity, he would at last arrive at the barren strand of atheism. The story was told by the tongue of a ready speaker—the sketch was drawn by a master hand. Possibly one might suggest that if infidelity and atheism had their victims, there was something else which had its victims too. There might be a form of ritual which should externalise everything; there might be a faith and a system of religion which should speak to the senses and to the imagination, and should leave the heart untouched and unpurified. The ear, the eye, the very sense of something, might each in their turn and altogether be brought to heat and inflame the imagination. What was the effect on the heart and conscience? Commercial transfer. No light could reach the souls of those who were travelling through the country where such superstition dominated, or if any light did reach them it passed through so refracting and dense a medium that it had scarcely a trace of its Divine origin, and resembled some *ignis fatuus* in a marshy fen. And why? The priest had stepped between God and man; the Virgin, or some saint, stood in the place of man's Saviour. There was, he rejoiced to say, a middle and a better course than either. He knew full well, and that court, even by its judicial experience, knew full well, that many a man had left the free and open fields of the Church of England for the barren strand, perhaps not of atheism or of infidelity, but of something else which he need not name. Were the old theory and the old practice to come back? Was the history of the twelfth century to be repeated? He trusted not. He would venture to say, and these were the last words which he would speak on the subject—at all events for the present—he would venture to say this, that God did not utter that great command, "Let there be light," that man should walk in darkness; and that he would walk in darkness, more or less, should this prosecution succeed, he for one, with great humility and with great respect, ventured at present, in spite of any reason he had heard to the contrary, to think. The argument was, he believed, now over. Counsel had done their part—the rest was in his lordship's hands.

The learned proctor concluded by thanking Dr. Lushington for his unwearied attention and unflagging patience during the ten days' argument.

Dr. Phillimore was glad to have the opportunity of expressing publicly the deep obligation he and his learned friends felt towards his Lordship for the great courtesy he had shown during the lengthened argument in this most momentous and difficult case.

Dr. Lushington: Of course, I must take time to consider my judgment.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The latest dates from New York are to the 7th inst., per the *Persia* and *Niagara*, and by telegram to Halifax to the 9th. The telegraphic news is as follows:—

Mr. Sumner, in a speech which he delivered in the Senate, said, that Captain Wilkes was not justified in seizing the Commissioners, although in so doing he acted according to international law as expounded by British authorities. "If Captain Wilkes suspected the *Trent*," said Mr. Sumner, "he should have taken her into port for decision. No Federal court, however, recognising American precedents, could have lawfully condemned the *Trent* or detained the Commissioners. Captain Wilkes, misled by a British law-book, violated American principles. England, by demanding the Commissioners, stultified her history and virtually acknowledged the justice of a position long maintained by America. The American people," concluded Mr. Sumner, "are indebted to Captain Wilkes's act and Mr. Seward's statesmanship for a great political triumph."

The Congressional Committee have reported on the bill authorising the issue of 100,000,000 dols. worth of demand notes, which will constitute a legal tender, be receivable for Government dues and exchangeable at any time for Six per Cent. 20 years' coupons or registered bonds.

The Senate has not yet passed the modified arrangement of the Tea and Coffee Tariff Bill.

The *New York Tribune* states that Messrs. Zachary and Rodgers have been released from Fort Lafayette.

The steamer *Ella Warley*, from Nassau, has run the blockade at Charleston.

FIGHTING AT PORT ROYAL.

Advices from Hilton Head to the 3rd inst. report that on the 1st inst. a combined military and naval expedition, under Brigadier-General Stevens and Captain Rodgers, of the Wabash, advanced on Port Royal, and after a short resistance, took possession of the Confederate batteries. General Stevens then advanced within six miles of the Charleston Railroad. The Confederates then requested a brief time for the burial of the dead, after which they fell back upon the fortifications which were near the railroad, leaving one large gun in the hands of the Federals. The Confederate force was estimated at 8,000 men, under Generals Gregg and Pope, and the Federal force at 4,500 men. The latter lost nine men, wounded one, a Major Watson, mortally. According to the latest report General Stevens was waiting for reinforcements.

The Southern papers give a somewhat different version of the affair. Private despatches received at Augusta, Georgia, from Pocataligo, South Carolina,

dated January 1, state that the Unionists attempted to advance from Port Royal Ferry, but were repulsed by the 14th Regiment of South Carolina Volunteers, under command of Colonel Jones. The Confederate loss was fifteen killed and wounded. One Yankee was taken prisoner, but their loss is not otherwise given.

The *Charleston Mercury* has a despatch stating that a large force of Federals had landed on the North Edisto, and seized railroad station No. 4 on the Charleston and Savannah Railroad. General Lee has informed Jeff. Davis that he is confident of his ability to prevent the Federals from advancing on Charleston or Savannah.

The steamship *Vanderbilt* has arrived at New York from Port Royal, with 3,700 bales of Sea Island cotton.

THE PRESIDENT AND EMANCIPATION.

The correspondent of the *New York Times* announces that a Radical member of Congress had a private interview with the President recently, in which the latter avowed his fixed determination to oppose any measure of general emancipation, or for arming confiscated slaves of rebels.

WAR ITEMS.

General McClellan had recovered sufficiently to ride out.

A scouting party from Fortress Monroe discovered that Big Bethel has been deserted by the Confederates. It had apparently been occupied by 3,000 or 4,000 men, including 200 or 300 cavalry. Breastworks were found nearly half a mile in extent and pierced for twelve guns. No guard of Federals was left there. The Burnside expedition was daily expected at Fortress Monroe.

The Confederates are said to be fortifying Leesburg and collecting a large force there.

The Federals are reported to have obtained a success at Huntersville, Western Virginia, on the 4th. The Confederates are alleged to have lost 80 in killed and wounded, and 80,000 dols. worth of army stores and clothing.

There was no foundation for the report that a battle had been fought at Paducah, Kentucky.

Advices from Cairo to the 6th inst. state that General Pillow had resigned his command in the Confederate army; that all classes of men were being impressed for the military service; and that energetic measures had been taken to oppose the advance of the Federals. Submarine batteries had been submerged between Cairo and Memphis.

THE CONFEDERATE COMMISSIONERS.

The *Rinaldo*, with Mason and Slidell on board, sailed from Princetown on the 2nd inst., a strong gale from N.E. blowing off shore. She had not reached Halifax on the 10th, and Captain Judkins supposes she has borne down south for Bermuda, or some other of the West India Islands.

The *Boston Traveller* of the 30th says: "There was no communication with Fort Warren on the 28th in consequence of the gale, and the prisoners taken from the *Trent* were ignorant of the decision of the National Government in favour of their release. Next day newspapers were carried down containing the official correspondence, and Mr. Mason was noticed at the window of his room perusing the intelligence with a smile of satisfaction upon his countenance. Mr. Slidell kept in the background."

The release of their commissioners caused great annoyance in the South. The *Richmond Dispatch* gives expression to this deep disappointment. The " yell of exultation" which arose when the seizure was first reported, the lionising of Captain Wilkes, the extravagant applause of the press, the thanks of Congress, the approval of the Secretary of the Navy, and the gigantic threats against England, are all reckoned up and contrasted with the final act of Mr. Seward. The writer arrives at the conclusion that "even Egypt, 'the basest of kingdoms,' is respectable when compared with Yankeedom."

MISCELLANEOUS.

Mr. Russell, of the *Times*, was lying at the New York Hotel, suffering from typhoid fever.

The Government having no suitable vessel of their own to convey the American contributions to the British Exhibition, the President had recommended that a vessel should be chartered.

Two hundred and forty exchanged prisoners have arrived at Fortress Monroe from the South. It would appear that some arrangement has been made by which a mutual exchange of prisoners will in future take place between the Federals and Confederates in a regular manner.

The Richmond papers report the arrival at Charleston of the Confederate steamer *Isabel*, from Nassau, with a cargo of arms.

It is said that, the affair of the *Trent* being now arranged, the Princes of the Orleans family, who intended to leave America in anticipation of a conflict between the two countries, will continue to serve in the ranks of the Federal army.

THE SUMTER AND ITS COMMANDER.—Captain Semmes, of the now celebrated Sumter, indignant at his vessel being called a "piratical craft" and privateer by Mr. Gideon Welles, the Federal Secretary to the Navy, writes a triumphant letter to the *Times*. He laughs at the Secretary of the Navy for sending six of his largest ships to take the little Sumter, and at the ignominious manner in which they failed in their mission. He feels honoured in having been thus pursued by six frigates; and if one of them caught Mason and Slidell instead of the Sumter, that is John Bull's affair, and not his. For Mr. Welles' edification, Captain Semmes tells him that he burnt once "Yankee" ships on his way to Cadiz, and only spared a fourth because she had an English cargo.

INTERNATIONAL COURTESY.—Secretary Seward has courteously given permission to Lord Lyons to have the English transports now bringing troops to Canada, to land them at Portland, from which they can be taken either to Quebec or Montreal on the Grand Trunk Railroad. As the navigation of the St. Lawrence is virtually closed for the winter, this graceful act of international courtesy should be appreciated at London.—*Pennsylvania Inquirer.*

OUR WARLIKE PREPARATIONS.—The preparation and despatch of munitions of war for North America and the West Indies is still continued at Woolwich with unabated expedition. Orders have been received at the Royal Laboratory at Woolwich for the manufacture of 2,000,000 Minié bullets per week, to be continued until further orders.

FRANCE.

It appears that at a Cabinet Council held last week the question of the occupation or the evacuation of Rome by the French troops was discussed at some length, as it will necessarily be alluded to in the speech from the Throne on the opening of the Chambers. It is said that a majority of the Ministers were against the continued occupation, on economical as well as political grounds. The Emperor closed the discussion by announcing that matters should stand as they are till further orders.

Mgr. Chigi has brought an autograph letter from the Pope to the Emperor.

It is said that the Emperor has decided that henceforth no *avertissement* shall be given to any of the important journals without previous examination and discussion before the Council of Ministers.

The *Moniteur* publishes a correspondence from Vera Cruz, dated the 20th December, which states that there is reason to think that the orderly and quiet part of the population would favourably receive any measure which, respecting their independence and not wounding their self-respect, would tend to settle Mexican affairs in a durable manner, and restore order and security.

You may possibly have heard rumours of an accident to the Emperor while out shooting at Marly last week. It is quite true that two or three stray shots from the gun of one of his companions (the Duke of Magenta, as I am told) struck him in the nape of the neck, and drew a little blood.—*Daily News Correspondent.*

ITALY.

In the Senate on Wednesday, Baron Ricasoli made a general statement of the policy of his Ministry.

"The question of Rome," he said, "is already solved on principle. Its solution requires no further confirmation. It has received the sanction of modern civilisation. Rome must needs crown the unity and independence of Italy. The solution is drawing near, but it is for reason and conscience to work it out. The day and hour cannot be determined; but progress is incessant, and we are making great steps towards the goal at this very moment we are speaking."

The Minister felt sure of the eventual triumph of Count Cavour's principles. The temporal power must fall because it stands in the way of progress and civilisation. The maxim, "Free Church in a Free State," has already made great strides. The Emperor Napoleon did not accept the solution we had proposed, but the principle has gained ground nevertheless; its ground lies on the irresistible force of events. France will not fail to aid us in our endeavours in the attainment of our object, which we are pursuing by the means of persuasion and reason. "The Roman question will reach its solution at no distant period."

On the all-absorbing question of Rome, Baron Ricasoli was answered by Marquis Villamarina. This latter expressed his opinion that Government must avoid all expressions which might give rise to vain illusions. He had full faith in our august ally, but it was necessary to guard against false hopes, which could have no good results, and kept the country in a state of ferment and distraction.

Baron Ricasoli replied:

Our destinies are ripening to-day as they were ripening yesterday, and will be ripening to-morrow, for we have right and justice on our side. No further explanations can be given.

The Senate concluded by almost unanimously voting an order of the day presented by Galvagno, expressing their "satisfaction with the declaration of the Ministers."

At Friday's sitting of the Chamber of Deputies, Signor Brofferio addressed a question to the Ministry respecting the Peter's Pence contributions. Baron Ricasoli replied, "These Peter's Pence ruin the Catholic religion. Their object is war against the nation, but of all the countries in the world Italy has contributed the smallest sum. The amount of the subscriptions in Italy is so small that it is not worth while to attach any importance to them. The Pope is no king, but the chief of the Catholic religion. Our institutions forbid any measures which might lead to an inquiry into the intentions of those who subscribe." The Chamber, on the conclusion of the discussion, passed to the order of the day.

The natives of Nice who have emigrated from that place, having presented an address to General Garibaldi on the occasion of the new year, the General has sent the following reply: "To the natives of Nice, my fellow exiles at Genoa—I gratefully accept your wishes for the liberty of our dear native country. As citizens of the world we make no distinction in our love for sister nations, but while we live we will grapple with despotism and imposture. Accept my gratitude with the expression of my affection."

ROME.

A detachment of French troops has entered Alatri and arrested ten Bourbon officers. Alatri will be jointly occupied by French and Papal gendarmes.

The Pope, in announcing to-day to the Cardinals that Russia had consented to the re-establishment of a Papal Nuncio at St. Petersburg, said:—

I hope that this first concession on the part of the Emperor of Russia will be the signal for others in favour of the unfortunate Polish nation.

The Pope announced further that he had requested of the Czar the liberation of the priests confined in the citadel of Warsaw and the recall of those who had been sent to Siberia.

AUSTRIA.

The Austrian Government has definitively refused to share its right to the Presidency of the German Confederation with Prussia, unless all Germany will consent to guarantee her non-Germanic possessions, which is impossible.

A certain sensation has been caused in political circles by rumours of a warlike speech of the Emperor of Austria to the troops at Verona, and of a still more warlike address in reply by General Benedek. The Emperor, after complimenting the troops upon their splendid appearance, said:—

"Serious contests await us. None can tell when they will take place. Prepare then your troops for coming events, and with the aid of Heaven we shall not be found wanting. I rely upon you." This brief and significant address called forth the most enthusiastic cheers. When they had subsided, General Benedek advanced and made the most unbounded professions that he himself, and all under his command, would shed the last drop of their blood to preserve the greatness of Austria, and "to make her feared by her enemies under his Majesty's glorious dynasty." And the general concluded a most enthusiastically loyal speech by declaring, "We will live to conquer, and if we are to die, we shall die an honourable death and conquer still." A private letter from Venice says that no idea can be formed of the enthusiasm which followed Benedek's spirited speech.

POLAND.

It is stated from Warsaw that eleven more students had been condemned to serve as soldiers in the army in Siberia—that Mgr. Chigi, the present Papal Nuncio at Paris, would be appointed Papal Nuncio to the Court of St. Petersburg, and that it is the wish of the Pope that the Nuncio should reside alternately at St. Petersburg, Warsaw, and Wilna.

The *Monde* states it has received a communication from Warsaw, announcing that the Government has adopted another measure against the clergy. It has suspended the payment by the public treasury of the interest of the funds bequeathed to the churches and the clergy. "This attack on private property," says the letter, "is altogether unjustifiable, and has excited great indignation among the population."

SPAIN.

The Spanish authorities on the 18th ordered the privateer Sumter to quit Cadiz within six hours. The Sumter left the port accordingly, and proceeded for Gibraltar.

PORUGAL.

The Regency law has been unanimously passed by the Cortes.

The health of the Infante Dom Augusto is improving. He is now able to take a carriage drive.

TURKEY.

The Sultan has issued an Imperial edict promising financial reforms. By way of inaugurating the oft-promised change, the payment of all official salaries has been stopped until March. The system of farming the taxes has been resumed—not a very favourable indication of the energy which is to work out a reformation in Turkish finance.

CANADA.

The following intelligence respecting the troop ships from England has been received by the Persia, which has arrived at Liverpool in eight days from Halifax:—"The Adriatic left Halifax for St. John's on the 8th of January. The Magdalene arrived at Halifax on the 4th; the Melbourne on the 5th; the Parana, at Sydney, Cape Breton, on the 6th; the Canada, at Halifax, on the 8th; the Australasia, at St. John's, on the 9th; and the Cleopatra, at Halifax, on the 9th. The ships Orpheus and Hydra were at Halifax."

The Persia was obliged to get away from Bic, in the St. Lawrence, with all haste on account of the floating ice, and left some of the ship's boats and twenty-five officers and men behind, bringing away also 100 soldiers that had not been landed.

The latest accounts describe the continuance of warlike preparations at Canada, and the union of the people of all classes in defensive measures. The Catholic bishops of Montreal and Quebec have issued pastorals calling upon their co-religionists to active efforts on behalf of their independence.

INDIA.

Advices from Bombay are to December 27.

Great excitement prevails there on account of the news of probable war with America. Business was at a stand-still.

Sir George Clerk will probably return to England in March. Sir William Mansfield is spoken of as his successor.

The man supposed to be Nana Sahib still remained in prison at Kurrachee. It is very doubtful if he is really the Nana.

Colonel Elliot had been appointed Chief Commissioner for the Central Provinces.

Cholera had broken out in Bombay in the Hindoo bazaar. The number of deaths in the preceding week was 172.

A very perceptible shock of earthquake was felt at Vizianagram on the 13th inst.

The statement that Lord Canning was going home immediately seems to be devoid of foundation.

Sir William Denison, the governor of Madras, had been suffering from fever.

FOREIGN MISCELLANY.

Prince Alfred was, by the last accounts, at the Bahama Islands.

It is reported that the Grand Duke of Baden has determined to abolish the gaming-tables in his dominions, and that a bill on the subject will be presented at the next session of the Baden Parliament.

Francis the Second, ex-King of Naples, has sent, through the Cardinal Archbishop, a contribution towards the relief of the sufferers by the eruption of Mount Vesuvius, accompanied by a characteristic letter.

The submarine cable between Calais and Dover has been broken in mid-channel by the anchor, it is supposed, of some vessel. A buoy has been placed at one of the extremities of the cable, and an active search is being made to get up the other end.

THE SUMTER.—Gibraltar, Jan. 18.—The Sumter is cruising about three leagues to the eastward of this place. She has two barges in tow. Jan. 19.—The Sumter has arrived. She has burnt the American bark Neapolitan, of Kingston, from Messina for Boston, with fruit; but has allowed the American brig Investigator, for Newport, with ore, to proceed.

MR. EDWARD MIALL ON PARLIAMENTARY REFORM.

On Wednesday evening, a public meeting, convened by the committee of the Bradford Political Union, was held in the lecture theatre of the Mechanics' Institute, in that town, to hear an address from Edward Miall, Esq., of London, on "The Aspects and Prospects of Parliamentary Reform." Mr. Alderman Brown presided, and among the gentlemen on the platform were Messrs. Alderman Mitchell, R. Kell, J. Cooke, A. Illingworth, E. Kenion, S. C. Kell, James Hanson, Rev. J. G. Miall, &c. &c.

The local Liberal papers, the *Observer* and the *Review*, report the proceedings in full, but the exigencies of space oblige us to rest satisfied with the following summary in the *Leeds Mercury*:

Mr. MIALL, who was received with applause, said that though interested in Parliamentary Reform, he was not one of its apostles. Nor had he volunteered to be there on that occasion. But the committee of the Political Union hearing that he was to be present in Bradford on a work to which he had given himself—(hear, hear)—had very courteously invited him to be present that evening. He had chosen the topic of Parliamentary Reform because that was a subject now "down." He did not like very much riding upon the top of events that happened to attain a popularity they did not deserve. He would rather take that which was trodden in the dirt, and which was real and true—(hear, hear)—and lift it up, and commend it to the sympathies of his fellow-countrymen, and have to reflect hereafter that there was not a single principle which he held, either of religion or of politics, which, when he saw it depressed, cast down, overborne by the prejudice or the passion of men, he had not stepped forward to do what was in him to do, in order that those principles might be rescued from contempt. (Applause.) Parliamentary Reform, five years ago, was as it were at the tiptop of its popularity. Now, go where they might, nine people out of ten, whom they knew to be good reformers five years since, were talking as conservatively as though they had been bred and suckled Tories—(laughter)—and, for anything he knew, five years hence, all those who are now associating themselves with the upper ten thousand in their thoughts and conclusions, and modes of thought would have made another change—the antipodes would have come as it were to the top, and reform, which was now spoken of with so much neglect and contempt, would very possibly be the very god of the people's idolatry. (Hear, hear.) Reform was now only a sort of free-masonry—a shibboleth used to discriminate, he would not say political character, but political profession. He did not know what might be the full explanation of the fact, but fact it was, that the middle class—the class who had got the vote for themselves, and consequently the political power in their own hands, had found out that it would be a very mischievous thing indeed to increase the circle to any great extent of those who hold that power for the benefit of the country. Then, take the unenfranchised themselves. They were not at all interested in the question. Go to our large towns—take Bradford. Were the working class there earnestly intent upon getting votes for themselves? Were they ready to make some sacrifice to obtain the rights and dignity of citizenship? He remembered the day when men proudly aspired to that honour and that responsibility, but he feared that it could scarcely be said of the majority of working men in our day that they cared for this privilege—that they valued it—that they regarded it as a thing which it became them earnestly to strive to possess,

(Hear.) So it had come to pass that Reform had fallen into the "sore and yellow leaf." Reform had had its splendid opportunity, and missed it. There was a time when it could have accomplished for itself whatever it would; it fell back, and it was now powerless. Well, now, what had been the cause of all this? The first cause he would mention was—plenty of bread and cheese at home. (Hear, and laughter.) He did not know what might be the case at the present moment, but for the last five or six years he supposed that there had been a state of things amongst almost all classes of society that had had to earn their living, calculated to make them comparatively indifferent to political topics, and to have their chief energies and interests absorbed by those which were nearer home. Fulness of bread made constitutional aspirations excessively drowsy. Men's patriotic intentions may be exceedingly keen before dinner—and perhaps they may be very honestly expressed at dinner—but they are generally pretty much forgotten after dinner. It has been so in all times, in all ages, with all classes of the people. When there is prosperity, there is but little done for progress and improvement. It is in the days of adversity that we begin to consider. Add to this the interest with which we have watched the struggles, the sufferings, and the successes of the principles of constitutional policy on the Continent of Europe; because, although they had lost their interest in the question of Parliamentary Reform, as a domestic question, he did not think there was any evidence that the people had gone back to principles that they once repudiated. (Hear, hear.) After an eloquent review of the revolutions which during the last few years had agitated France, Italy, Hungary, and Austria, and which had operated in shelving reform, Mr. Miall said he had now to allude to another cause of the neglect and contempt into which Parliamentary Reform had fallen of late years, and it was an unpleasant one: he referred to war. (Hear, hear.) Since the commencement of the Russian war up to the present time, there had been, he thought unhappily, a large development of what might be called the military spirit in this country. (Applause.) We were getting pugnacious;—there was no mistaking the symptoms. A sort of scarlet fever had run through the land—(laughter)—and the manifestations of the disease, if disease it could be called, were too obtrusive to be denied. We had taken a considerable interest in the wars of other countries. It was not, therefore, to be wondered at that during the last ten years, we should have been absorbed by the military employments of our own country. Addressing himself to the real point at issue, he asked if the neglect of reform arose from its own intrinsic worthlessness? It was not a vote merely that they wanted; but that at which they wished to arrive was a fair representation of the mind of the country. (Hear, hear.) They wanted, in fact, a machinery that would enable them to ascertain upon the facts, events, and interests of the passing day what the country really thought upon any given question. After remarking that he believed and had always held that the abstract right of one man to the possession of the franchise was quite as good as the abstract right of another man, he proceeded to show that the right itself, though abstractly just, must be limited by certain circumstances. After showing that reform was necessary, he advised the working men to take reform as they could get it, and concluded an eloquent speech by expressing his conviction that however it might be delayed, it must be conceded at last. (Cheers.)

Mr. H. HODGSON, President of the Bradford Political Union, moved the following resolution:—

That this meeting regards the exclusion from political power of any large number of citizens, who contribute to the support of the State, as flagrantly unjust, and believes that a fair representation of all is essential to the protection of the equal rights of all, and to an economic expenditure of public money; but, apart from these principles, considering that several successive Governments have declared that our representative system needs amendment—that the majority of the present House of Commons was elected expressly to reform that system, and that the present Government went into office pledged to carry such a measure, this meeting holds that the Government and Parliament are in duty bound to fulfil the solemn obligation they thus contracted with the nation, and that the people ought now to insist that this long-promised Reform be granted without further delay.

Mr. BENJAMIN WAINWRIGHT seconded the resolution, and Mr. JOHN SMITH supported it.

On the motion of Mr. R. KELL, seconded by Mr. Councillor WHITEHEAD, a cordial vote of thanks was given to Mr. Miall for his address.

The meeting closed with a vote of thanks to the Chairman.

THE LATE PRINCE CONSORT.

The Prince Consort Memorial Fund now being raised under the auspices of the Lord Mayor is progressing very satisfactorily, subscriptions to the amount of between 7,000*l.* and 8,000*l.* having already been received. The Lord Mayor has addressed a circular to all the lords-lieutenant throughout the country, inviting their co-operation.

The Manchester memorial to the late Prince is to consist of a statue, in the first instance; but considerable difference of opinion exists as to the disposal of any surplus funds.

It has been resolved by the Birmingham Committee that a "statue will be the most appropriate, but that in the event of a sufficient fund for that work not being obtained, it shall be an obelisk with bas-reliefs and an inscription."

A movement has been commenced at Chesterfield to raise a fund for the erection of a row of model cottages, as a memorial of the late Prince Consort.

Testimonies of sympathy with her Majesty continue to fill the columns of the *Gazette*. The journals

report without ceasing condolence meetings. Three were held on Friday alone.

At Twickenham, the Duke of Aumale, President, said:—

Personally this good and illustrious man has always given me so many proofs of his friendship that I have looked upon his death as one of my own family's bereavements; and your Queen has always shown to me so much kindness that I could not neglect any occasion of conveying to her the sincere expression of my devotion and gratitude. (Hear, hear.) May the sympathy which is felt for her Majesty be, if not a consolation, at least some alleviation of her sorrow! May she find, in the unanimous sentiments of regret for her late husband—of devotion for her own person, additional strength for the fulfilment of her great duties! May God bless her and her children! May her reign be yet long, peaceful, and prosperous! (Hear, hear.)

The Rev. William Allen, Wesleyan minister of Ramsgate, has addressed a letter to Sunday scholars on the subject of the projected National Memorial to the Prince. After dwelling in simple terms on the affecting circumstances of the Queen's bereavement, he quotes the speech made at the recent Mansion-house meeting by the Bishop of London, in which his Lordship expressed his conviction that all classes of the population would readily co-operate in the erection of the memorial. Mr. Allen concludes by inviting the children in Sunday-schools to unite in the work by a general contribution of one penny each.

Court, Official, and Personal News.

Her Majesty is expected to return to Windsor Castle in the course of next month.

Divine service was performed at Osborne on Sunday morning before their Royal Highnesses the Prince of Wales, Prince Arthur, Princess Helena, Princess Louisa, and their Serene Highnesses Princess Hohenlohe, and Prince Louis of Hesse. The Rev. G. Frothero officiated.

The King of the Belgians has been staying at Buckingham Palace, where he has been visited by the Duke and Duchess of Cambridge. The King is about visiting Lord Palmerston at Broadlands.

A propos of the great amount of business performed by the late Prince Consort, the *Court Journal* says there has been a very general order from the Cabinet, through all the departments of State, not to intrude anything on the Queen except what is absolutely necessary for carrying on the business of the country. The Duke of Newcastle and Earl Granville have both been to Osborne to see that these instructions are practically carried into effect, by giving a general superintendence to the matters to be submitted to the Queen, and thus lightening as much as possible the additional labour thrown upon her Majesty by the lamented death of her beloved Consort.

It is stated from Berlin that the health of the Princess Royal is completely restored, and that her Royal Highness will shortly proceed to Osborne to visit her august mother.

The Queen, desiring to perpetuate the remembrance of her beloved husband's connection with the Rifle Brigade, has been pleased to command that it shall bear in future the designation of the Prince Consort's Own Rifle Brigade.

Her Majesty has been pleased to announce her intention of conferring the companionship of the Bath on Mr. Edgar A. Bowring (fourth son of Sir John Bowring), secretary to the Exhibition of 1851, as an evidence of the appreciation in which he was held by her late lamented Consort.

The Earl and Countess of Derby have arrived at their mansion in St. James's-square from Knowsley-park, Lancashire.

The Earl and Countess of Shaftebury are on a visit to Viscount and Viscountess Palmerston, at Broadlands, Hants.

The installation of the Duke of Devonshire as Chancellor of the University of Cambridge took place on Friday afternoon at Devonshire-house. The assembly present on the occasion comprised many distinguished men connected with the University. The Vice-Chancellor having presented the Duke with the letters patent of his office, and the Public Orator having read a Latin address, his Grace delivered an eloquent and appropriate speech, and the proceedings terminated.

The *Morning Post* states that the cost of the warlike preparations forced upon us by the affront offered to our flag by the commander of the San Jacinto is "not likely to exceed two millions"—or about one-half the rumoured amount.

The Commissioners of Customs have been instructed to permit the free exportation of the articles (arms, saltpetre, &c.), that were prohibited to be exported by the proclamations of the 30th of November and 4th of December, 1861, until those proclamations shall have been formally rescinded.

The Grocers' Company have presented to the Orphan Working School, Haverstock-hill, a donation of 50*l.*, in aid of the recent enlargement of the schools.

Sir John Inglis (the hero of Lucknow) has just embarked for Corfu, where he takes the command of the forces.

On Saturday, Lord Elgin, the new Governor-General of India, gave audience to a very influential deputation from the Manchester Chamber of Commerce and the Cotton Supply Association. The deputation, which was introduced by Mr. J. A. Turner, M.P., and Mr. Bazley, M.P., pressed upon his lordship's attention the importance of the cotton question at the present juncture, and the injurious

effects of the import duties on twist and cotton manufactures now levied at the various ports of India. Lord Elgin expressed his agreement with much that had been brought before him, especially with reference to the operation of the import duties and the removal of impediments to internal communication—the great drawback to the remunerative cultivation of cotton.

Law and Police.

VOTES OF DISSENTING MINISTERS.—It will be recollect that a few weeks ago the Court of Common Pleas affirmed the decision of the Reviving Barrister refusing a vote to the Rev. J. T. Collier, of Downton, Wilts, on the ground of insufficient qualification. The opposite party made an application to the court on the 14th inst. for their costs. This, however, the judges refused, "as they considered it a reasonable case for argument." It was a considerable time before they could decide. At first, three were for reversing the Reviving Barrister's decision, and only one for affirming it; then two were on one side and two on the other. Subsequently, the majority were of opinion that the decision should be affirmed, one still being of a different opinion when they gave judgment. It will thus be seen that the appeal almost succeeded, and that the decision of the court cannot be regarded as by any means final.

REFUSING TO BAPTIZE AN ILLEGITIMATE CHILD.—At the Wandsworth County Court, on Thursday, the Rev. John Symon Jenkinson, vicar of Battersea, was sued by Edward Hussey and Sarah Evans for the sum of 6*l.*, as compensation for damages for refusing to baptize their child. The hearing of the case occupied the attention of the court for several hours. Both the plaintiffs were examined, from whose evidence it appeared they were cohabiting together as man and wife, and lived at Battersea. On the 27th of September last the female plaintiff was delivered of a male child, and at the appointed time, and as soon as she was able, she went to the defendant's church to have it christened. The defendant told her to read the seventh commandment, and she told him that if she had sinned her child had not committed any sin. He said he could not christen the baby, as it was nothing but a heathen, and that it would go to a certain place. She went a second time, and she was again refused. It also appeared that on each occasion they were accompanied by sponsors. They were put to considerable expense in going to Doctors'-commons, and communicating with the Bishop of Winchester, who ultimately directed the defendant to baptize the child. The rev. gentleman was examined, and he denied having made the observations imputed to him. He admitted refusing to baptize the child, but said that he gave orders for the christening before he received the bishop's letter. He also stated that the child was not baptized until after he had received the letter. The jury gave the verdict for the full amount claimed.

THE WINDHAM SCANDAL.—This extraordinary inquiry before the Master in Lunacy continues to drag its slow length along, at the Sessions House, Westminster. Monday was the twenty-seventh day of the inquiry. The principal witnesses examined were Drs. Sutherland and Conolly, both of whom spoke emphatically as to the soundness of Mr. Windham's mind.

Miscellaneous News.

DEATH IN A CHAPEL AT FROME.—A very painful sensation was created in Frome on Sunday evening, the 12th inst., by the awfully sudden death of Mr. Samuel Gregory, a highly respectable card manufacturer in that town. During the celebration of a special communion service at Zion Independent Chapel, of which chapel he was a deacon, Mr. Gregory was observed to fall in his seat. He was immediately conveyed into the vestry, but he made no sign, and it is thought that he died instantaneously. An inquest was held on the body on Tuesday afternoon, and a verdict of "Died by the visitation of God" returned. Mr. Gregory was a man of remarkably robust health. His age was sixty-five.

REFORM AGITATION IN THE NORTH.—The Northern Reform Union, one of the oldest reform organisations in the country, is again vigorously at work. During the past week three meetings have been held in the district of Newcastle, at which, as we find by the local papers, the interest in reform was unabated. During the ensuing few weeks we learn that the union intend to hold ten or twelve other meetings. It is not unlikely that the example of the North may be followed by reformers elsewhere. A conference of reformers will be held in London in the course of next month, when it is intended to initiate a national agitation which will consolidate and extend the scattered efforts of the different reform unions.

DOUBLE MURDER IN ESSEX.—The quiet rural village of Clavering, lying on the borders of Essex and Herts, was on Monday night, the 13th inst., the scene of a double murder, attended with circumstances of a peculiarly painful character. In a lonely part of the village was a small cottage occupied by a labouring man named Samuel Law, his wife, and family. Law was a man of questionable character, and during a recent imprisonment to which he had been sentenced, his wife and family went into the workhouse. On the expiration of his imprisonment he took them home, but the mind of the wife had evidently become unsettled, and after he had gone to bed on Monday night, she went upstairs and murdered

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him in his sleep, by hewing his head to pieces with a hatchet. She also inflicted such injuries on an infant that it died shortly afterwards.

THE BILSTON SAVINGS BANK FRAUD.—Mr. Tidd Pratt, at a meeting of the depositors in the unfortunate Bilston Savings Bank, has stated the result of his investigation of the books. From this it appears that the accounts were so "cooked" by the Rev. H. S. Fletcher, that according to the day-book and the depositor's books everything appeared to be correct; but on comparing the entries in these with the weekly returns that had been made, the system of fraud was detected. In these returns the actuary (Mr. Fletcher) did not enter the full amount of the money he received, nor did he enter the money paid correctly. Thus on one occasion the weekly return sat down the receipts for one day as 154*l.*, and the payments at 243*l.*, whereas they should have been—receipts, 254*l.*, and payments, 43*l.*; no less than 300*l.* having been abstracted on that one day. Similarly, Mr. Pratt showed how this four-fold compound of parson, treasurer, manager, and actuary, had by this altering of the accounts abstracted various sums of 200*l.*, 100*l.*, 50*l.*, and so on, at a time. These defalcations extended from September, 1858, to March, 1861. In two months of 1858, 700*l.* was stolen; in 1859, 1,000*l.*; in 1860, 900*l.*; and in the three months of 1861, 400*l.* The statement exposed the very loose manner in which the bank had been conducted, and the culpable negligence of the trustees in signing accounts and books without any examination. Mr. Pratt recommended that although the money in hand would yield 12*s.* in the pound, a dividend of 10*s.* should only be declared at present, and he pledged himself to have this ready within three weeks. He again denied that he had said Mr. Fletcher could not be criminally prosecuted, and stated that the law officers of the Crown would be consulted as to whether the manager and trustees were liable.

ASYLUM FOR FATHERLESS CHILDREN.—The Christian election of ten children to the benefits of this admirable institution, which is situated at Reedham, near Croydon, took place on Friday, at the London Tavern. Alderman Abbiess presided, and in opening the business congratulated the friends of the charity present on its excellent condition. They would be pleased to hear that in a family of 184 children there was now no case of sickness, and during the last two years there had only been one death. The children he could assure the subscribers were comfortable and happy. During the summer he had gone down to the institution, and he had been very much pleased by what he had seen. He had been present at the examination of the children, and the creditable appearance they made convinced him that they had received an excellent education. He was sure that all the friends of the charity had been delighted when they heard that Dr. Reed had given a noble contribution to its funds. He (Dr. Reed) had given no less a sum than 500 guineas. (Loud cheers.) It had been suggested by a gentleman in the room that it would be a fine thing if 200 gentlemen could be found who would give 100 guineas each. That was certainly a very large sum to ask, but he hoped an effort would be made to relieve the charity from debt, and to enable it to be the means of doing as much good as was possible. If Dr. Rees had given 500 guineas, it was to be hoped that several gentlemen might be found who would each give 200 or 300 guineas. The election then proceeded. The number of candidates was ninety-five.

OUR RELATIONS WITH AMERICA.—A large, influential, and enthusiastic public meeting has been held in the Tower Hamlets—Harper Twelvetrees, Esq., in the chair—at which resolutions were carried unanimously giving practical expression to the pleasure which prevails amongst all classes of the community in consequence of the receipt of the intelligence that the threatened war with the United States has been averted. Amongst the speakers were the Revs. W. H. Bonner and E. Mathews, and Messrs. J. Noble, George Thompson, C. E. Garman, F. W. Chesson, and G. H. Thompson. One of the resolutions expressed thankfulness "that by this wise settlement of the Trent affair this nation has not only been saved from the horrors of a war with its Transatlantic kinsmen, but also from an alliance with a confederacy based upon human slavery, and the alleged inferiority of the races, and from virtually taking sides with those who hold four millions of persons—many thousands of whom are their own offspring—in the most debasing physical, moral, and intellectual bondage—a bondage which this meeting trusts has already received an irreparable blow, and will speedily be brought to a perpetual end." The last resolution was as follows:—"That this meeting regarding the inhabitants of the United States as brethren in religion, race, and language, pledges itself to do all in its power to maintain peaceful relations between England and America." In reference to this meeting the following letter has been received from the American Minister in England:

To Harper Twelvetrees, Esq.

Sir,—I have the honour to acknowledge the receipt of your note of the 17th inst., communicating to me a copy of the resolutions unanimously adopted at a large meeting convened for the purpose of expressing the public satisfaction on the receipt of the gratifying intelligence that the prospect of a war with the United States had been averted.

I beg, in my turn, to express to you my satisfaction at receiving the assurance from you of the sympathy of the great majority of Englishmen with the people of the United States at this moment, when the latter are so deeply engaged in a contest for the fuller practical development of great principles which lie at the founda-

tion of their own, as they do of all free institutions, wherever they are or may be hereafter established.

I have the honour to be, Sir,
Your obedient servant,

CHARLES FRANCIS ADAMS.

London, January 20, 1862.

Literature.

Memoirs, Letters, and Remains, of Alexis de Tocqueville. Translated from the French; with Large Additions. Two vols. Cambridge and London: Macmillan and Co.

Alexis de Tocqueville was born in 1805—his father was a Peer of France under the Restoration, and his mother a grand-daughter of Malesherbes. Alexis was brought up entirely at home—his early education much neglected. Afterwards, at the Imperial Academy of Metz, he distinguished himself in French composition, and carried off the first prize. His home life had, however, given him a high tone of feeling and good manners; and his natural superiority of intelligence, his seriousness of feeling, and his fine taste, combined to raise him much above the ordinary level of men. At twenty-one he set out on a tour through Italy and Sicily, and the diary then kept, and first published since his death, indicates the character, and prophesies the future career, of the man in its frequent instinctive turns, from the historical and antiquarian interest of the scenes before him to the observation of social conditions, and the consideration of such great questions as the sources of the prosperity or decay of nations. While finishing his travels he received an appointment to the *magistrature*, and was attached to the Tribunal of Versailles. He had great qualities for this calling; but its chief value to him in after years was, that it introduced him to a colleague, Gustave de Beaumont, who throughout life was one of his most cherished and intimate friends; and who has drawn up the admiring but discriminating sketch of Tocqueville which forms the first portion of these valuable volumes. From 1827 to 1830, a period of political struggle in France, these friends assisted each other in the formation of opinion; and Tocqueville then adopted finally the great principle of his political life, namely,—that every people, worthy of the name of a nation, should participate in the conduct of its own affairs, and that without free institutions there can never be any real greatness for a country, or true dignity for its rulers. This principle was so far from being a prejudice in favour of any particular form of Government, that he would admit the republican, while personally he thought a constitutional monarchy more agreeable to liberty. In 1830 the revolution occurred which he regarded as a calamity, but, without hesitation, he joined the ranks of the government, hoping that political freedom might be promoted; and, six months afterwards, he started for the United States.

The occasion of De Tocqueville's visit to America, in company with his friend Beaumont, was an inquiry into the Penitentiary System, with a view to prison reform in France. The duties of this inquiry were faithfully performed, and the results were useful. But after all it was but a pretext—the real object in view was the study of the institutions and customs of American Society. That object was laboriously and untiringly prosecuted; and the fruit was given to the world in that great and enduring work, *Democracy in America*, by which the name of De Tocqueville has been made famous throughout the world. It is unnecessary here to speak more fully of a book that marks its author as a philosophical politician of clearest and largest view, in whom analytical penetration and power of generalisation, each very remarkable, had the support of a practical sagacity, and a candid spirit, which have given to his opinions a self-commanding force and authority which men of the most opposed parties willingly confessed and applauded.

In 1835, Tocqueville visited England; received general homage; gave evidence before a Committee of the House of Commons; made such friends as the Grotes, the Cornwall Lewises, the Seniors, the Mills, and others whom the character and fame of his work attracted to him. For him more important still was his marriage to an English lady, who was the tender and faithful companion of twenty-five years, "sympathising with all his success, cheering him when he lost heart, soothing and tranquillising him when he was in sorrow and depression, and full of care, devotion, and energy in all his trials."

In 1839, Tocqueville was elected to represent the *arrondissement* of Valognes; and continued for nine years to do so, always voting with the Constitutional opposition. He was not a great speaker, neither apt nor brilliant; but he carried weight by his intellect, conscientiousness, and intense feeling. When the Revolution of 1848 took place, it gave Tocqueville great pain; for

though attached to the fallen dynasty only in a Constitutional point of view, he apprehended great danger to liberty from the violent and surreptitious origin, and the loose theories and absurd projects of the authors, of that revolutionary movement. When, after studying events, and dreading irremediable misery and ruin, he gave his adhesion to the Republic, it was because he thought it the only alternative to the absolute power of a single person.

Tocqueville, as a member of the Constituent Assembly, was placed on the Committee for the formation of a Constitution: and, though his opinions did not prevail, he endeavoured loyally to serve his country; and, with much cordiality and singleness of purpose, supported Cavaignac. In the close of the revolutionary year, he accepted the portfolio for Foreign Affairs in the Ministry of Odilon Barrot; and proved himself to have rare practical talent for business, uprightness of purpose, and firmness in action. From this time he added the reputation of a wise statesman to that of a political philosopher:—and it is the noblest and most lasting honour of Tocqueville that his ideas exerted a moral power over all who gathered about him,—even to the extent of forming a school which acknowledges his authority, quotes his opinions, and perpetuates his influence in political affairs. His subsequent public life calls for no special remark.

Of the *man* we may not attempt to write. M. de Beaumont gives a beautiful protraiture of his character, and a touching account of his last days; from which it will be learnt that this great man was one of the purest, tenderest, and most devoted of mankind,—whose life may be justly summed up (as his loving friend Beaumont says) in his own words:—"Life is neither a pleasure nor a pain, but a serious business, which it is our duty to carry through and to terminate with honour."

The volumes before us differ from the work published in France, first,—by the inclusion of letters and parts of letters omitted by M. de Beaumont, as either uninteresting to a French reader, or too political for the existing government in France to tolerate them; and secondly, by the introduction of extracts from journals kept by Mr. N. W. Senior, containing notes of his conversations with M. de Tocqueville at various periods during some twenty years. These are very important additions, especially the passages which exhibit Tocqueville as a converser and as a politician, keenly observing and criticising contemporary events in France and England. The wise and honourable statesman appears to much advantage as a man in the letters of personal friendship, which need no restraint on the expression of his ardent love of liberty, and permit him the manifestation of literary and social sympathies that may not be detected in his open and public life. There are also given here some travel-journals of Tocqueville's youth,—a reprint of an article on "France before the Revolution," and two chapters of a work left unfinished, on "France before the Consulate," which have all their writer's characteristic largeness and impartiality of view.

We wish to give our readers some slight notion of the interest and value of these volumes; and therefore arrange a few passages that we hope may make them feel that they have great claims on the attention of politicians, public writers, and all cultivated persons who would keep abreast of the life of their time.

In the following sentences—part of a letter to Mr. Henry Reeve—explanations are offered respecting certain misapprehensions, which allow Tocqueville to express his views of

THE CALLING OF ENGLAND IN EUROPE.

"1st.—I never said, nor meant to say, that England had abandoned the great calling of chief representative of lawful liberty in Europe. I tried only to show what would be the consequence if she did. Not only do I not think that she will entirely abandon it, but I even doubt her power to do so. Her laws, her habits, her opinions, will always be stronger in this matter than her politics; and if ever she should forget that she is the champion of liberty, the hatred and terror of all the continental despots will force it on her remembrance.

"2nd.—I said that if England abandoned this great calling she must thereby give up taking any part in the affairs of the Continent; I did not say, of the world. Thus restricted, I think that my observation was just, and the comparison that I drew between the present crisis and the Reformation, exact. Now as then, Europe is divided, and still more by principles than by interests. We will suppose that, having become indifferent and neutral in all questions of principle, England draws back from the continental struggles, and extends herself beyond the seas, as you yourself say. This is what I meant by quitting the great theatre of human affairs; for after all this theatre is not at Sydney, nor even Washington, it is still in Old Europe. Observe that I spoke of England, not of the English race; for who does not know that Providence has decreed that the future fate of the world belongs to two races, the Slavonic and the Anglo-Saxon?

"3rd.—I further did not say, that in my opinion England ought to assume the position of the chief representative of liberal ideas in Europe; I said only, that in my opinion, England ought not to abandon it; which

seems to me to be very different. Nations, like individuals who have any self-respect, pledge themselves as to their future conduct by their past. For many years you have been the champions of liberty; you embraced her cause when she was strong; I think that it would be base in you to abandon her now that she is weak. You had better have never paid any attention to her."

Again, under date of 1857, to M. de Corcelle :—

THE PRINCIPLE OF UNION IN ENGLAND.

"I have so much to say on England, which I have revisited after a lapse of twenty years, and with a larger experience of men, that it would take many letters to describe the impressions and the ideas produced by the scenes which I witnessed.

"The spectacle is the greatest that the world affords, though every portion of it is not great. It contains indeed things unknown in the rest of Europe—things which consoled me.

"I have no doubt that there exist among the lower orders some feelings hostile to their superiors; but they do not show themselves. What does show itself is the union of all the educated classes, from the humblest tradesman to the highest noble, to defend society, and to use freely their joint efforts to manage as well as possible its affairs. I do not envy the wealth or the power of England, but I envy this union. For the first time, after many years, I breathed freely, undisturbed by the hatreds and the jealousies between different classes, which after destroying our happiness, have destroyed our liberty.

"I enjoyed, too, in England what I have long been deprived of—a union between the religious and the political world, between public and private virtue, between Christianity and liberty. I heard the members of every denomination advocate free institutions, as necessary not only to the welfare but to the morality of society. Never, on any occasion, did I see what prevails on the Continent, the moral monstrosity of pious men applauding despotism, leaving to infidels the cause of liberty."

In a lighter vein :—

FRANCE OF THE LAST GENERATION.

"I am now forty-six," said Tocqueville, "and the changes which have taken place in the habits of society, as I faintly recollect my boyhood, seem to have required centuries.

"The whole object of those among whom I was brought up was to amuse, and be amused. Politics were never talked of, and I believe very little thought of. Literature was one of the standing subjects of conversation. Every new book of any merit was read aloud, and canvassed and criticised with an attention, and a detail which we should now think a deplorable waste of time. I recollect how everybody used to be in ecstasy about things of Delille's which nothing would tempt me now to look at. Every considerable country house had its theatre, and its society often furnished admirable actors. I remember my father returning after a short absence, to a large party in his house. We amused ourselves by receiving him in disguise. Chateaubriand was an old woman. Nobody would take so much trouble now. Every incident was matter for a little poem.

"People studied the means of pleasing as they now do those which produce profit or power. *Causeur* and *raconter* are among the lost arts. So is *tenir Salon*. Madame Récamier was the delight of Paris, but she said very little. She listened and smiled intelligently, and from time to time threw in a question or a remark to show that she understood you.

"From long habit she knew what were the subjects on which each guest showed to most advantage, and she put him upon them. The last, indeed, was not difficult, for the guest, a veteran *causeur*, knew better even than she did his *forte*, and seized the thread that lead to it. It was only by inference, only by inquiring why it was that one talked more easily at her house than elsewhere, that one discovered the perfection of her art; the influence of women was then omnipotent, they gave reputation, they gave fashion, they gave political power."

And a good criticism on

STYLE.

"We talked of the changes in French literature during the last hundred and fifty years.

"If," said Tocqueville, "Bossuet or Pascal were to come to life, they would think us receding into semi-barbarism; they would be unable to enter into the ideas of our fashionable writers, they would be disgusted by their style, and be puzzled even by their language."

"What?" I asked, "do you consider your golden age?"

"The latter part," he answered, "of the seventeenth century. Men wrote then solely for fame, and they addressed a public small and highly cultivated. French literature was young; the highest posts were vacant; it was comparatively easy to be distinguished. Extravagance was not necessary to attract attention. Style then was the mere vehicle of thought; first of all to be perspicuous, next to be concise, was all that they aimed at.

"In the eighteenth century competition had begun. It had become difficult to be original by matter, so men tried to strike by style; to clearness and brevity, ornament was added—soberly and in good taste, but yet it betrayed labour and effort. To the ornamental has now succeeded the grotesque; just as the severe style of our old Norman architecture gradually became florid, and ultimately flamboyant.

"If I were to give a Scriptural genealogy of our modern popular writers, I should say that Rousseau lived twenty years, and then begat Bernardin de St. Pierre; that Bernardin de St. Pierre lived twenty years, and then begat Chateaubriand; that Chateaubriand lived twenty years, and then begat Victor Hugo; and that Victor Hugo, being tempted of the devil, is begetting every day."

LITERARY GOSSIP.

Mr. J. Russell Lowell has commenced a new series of "Bigelow Papers" in the *Atlantic Monthly*.

Sir J. P. Kay Shuttleworth has in preparation "Four Periods in Public Education, as reviewed in 1832, 1839, 1846, and 1862."

Mr. George Ticknor has completed his "Life of Prescott," the historian. But the war on the Pot-

mac paralyses all literary enterprise in Boston. It is quite uncertain when the book will appear. The new edition of Mr. Ticknor's "History of Spanish Literature" has been in type for six months; but the publishers dare not bring it out. Newspapers are now the only reading in the New World.

Five sermons never before published, by Henry Martyn, the celebrated missionary to Persia, are about to be published by Messrs. Seeley. The book will contain a fine lithographic portrait of Martyn.

A Turin letter states that Professor Berti is about to publish in a pamphlet, a collection of original letters of Count Cavour, and particularly during the Congress of Paris, which contain the bases of the regeneration of Italy.

A memoir of the late Mrs. Gore, the well-known authoress, is being prepared for publication.

A new edition of the complete works of Dr. Channing will be issued by Messrs. Griffin Bohn, and Co. this month.

A Student's Manual of the English Language, by Mr. George P. Marah, edited with additional chapters and notes by Dr. William Smith, will shortly be published by Mr. Murray.

The Scotsman states that the tribute to the memory of the late Prince Consort in the January number of *Blackwood's Magazine* has been so highly appreciated by Her Majesty that she has ordered twelve copies of it to be struck off separately, and forwarded to her.

An interesting memoir of a celebrated man, Vincent Novello, has been commenced in the pages of the *Musical Times*, by his daughter, Mrs. Cowden Clarke, who will always have a world-wide reputation as the author of a "Concordance to Shakespeare."

REPLIES TO ESSAYS AND REVIEWS.—Various replies to this celebrated production are announced. Messrs. J. H. and J. Parker publish "Replies to Essays and Reviews," consisting of seven counter Essays, written by seven clergymen, with a preface by the Bishop of Oxford, and tail-pieces by the Radcliffe Observer and the Professor of Geology at Oxford. The writers of these essays, which answer the celebrated Essays in order, are Dr. E. M. Goulburn, Mr. H. J. Rose, Dr. C. A. Heurtley, Dr. W. J. Irons, Mr. G. Rorison, Mr. A. W. Haddon, and Dr. C. Wordsworth. Messrs. Longman have published "Seven Answers to the Seven Essays and Reviews," by John Nash Griffin, M.A., Trinity College, Dublin; with Introduction by the Right Hon. J. Napier, late Lord Chancellor of Ireland. Mr. Murray announces for to-morrow the long-awaited "Aids to Faith." "On Miracles as Evidences of Christianity," by H. L. Mansel, B.D.; "On the Study of the Evidences of Christianity," by William Fitzgerald, D.D., Bishop of Killaloe; "Prophecy," by A. McCaul, D.D., Professor of Hebrew, King's College; "Ideology and Subscription," by F. C. Cook, M.A., Chaplain in Ordinary to the Queen; "The Mosaic Record of Creation," by A. McCaul, D.D., Professor of Hebrew, King's College; "On the Genuineness and Authenticity of the Pentateuch," by George Rawlinson, M.A., Camden Professor of Ancient History, Oxford; "Inspiration," by Edward Harold Brown, B.D., Norrisian Professor of Divinity at Cambridge; "The Death of Christ," by William Thomson, D.D., Bishop of Gloucester and Bristol; and "Scripture and its Interpretation," by Charles John Eliott, B.D., Dean of Exeter.

Gleanings.

The eminent sculptor, Mr. M. C. Wyatt, died on Tuesday, aged eighty-four years.

The Baronetcy conferred on Mr. (now "Sir") Charles Wentworth Dilke, is gazetted.

Mr. Roe buck has been lecturing on "Popular Education" at the Salisbury Literary Institute.

The *Norfolk Day-Book*, a Virginian newspaper, has been making its appearance on brown wrapping paper.

The directors of the Eastern Counties Railway Company have determined on adopting the system of warming railway carriages, by means of the waste steam from the engines.

John Fea, one of the few remaining Trafalgar heroes, died on Sunday week at the venerable age of ninety-five.

Clubs to enable working men to visit the International Exhibition are being got up all over the country.

A recent number of the *Saturday Review* had an article against strong writing.

By the last overland mail Mr. Fortune has returned from his expedition to Japan, and brings home a valuable collection of hardy trees and shrubs quite new to this country.

The severe weather has had the effect of covering the ornamental waters in the Park with ice. Vast numbers of people ventured on it on Sunday, and there were several accidents.

An Indian out West was heard to make the following exclamation, on seeing one of our fashionably-dressed ladies: "Ugh! much wigwam!"

A Welsh editor says, "If we have offended any man in the short but brilliant course of our career, let him send us a new hat and say nothing about it."

A Northumberland shepherd died last week in his 102nd year, having spent all his life in one service.

A memorial to the Pope on behalf of Father Daly, the suspended Galway priest, has been signed by 10,000 Irishmen.

A witty gentleman, speaking of a friend who was prostrated by illness, remarked that, "he could hardly recover, since his constitution was all gone." "If his constitution is all gone," said a bystander, "I do not

see how he lives at all." "Oh," responded the wag, "he lives on the by-laws."

The slaves of the Confederate States speak of the Northerners thus:—"The Yankee States are composed of such despicable God-forsaken scoundrels as were never raked together in one parcel since the world began: a perfect dog-cat conglomeration of negro thieves and pirates."

The following singular announcement appeared in the *New York Herald*:—"Six bridesmaids and groomsmen wanted, be a couple about to be married, who have but few friends in this city, and wish to be handsomely united. To respectable parties a fair compensation will be given.—Address," &c.

A clerical friend informs us that he was lately called upon to visit a poor old woman who was dying. On bending down to hear almost her last whisper, he was somewhat dumbfounded to hear her say, "Eh, sirs, if I only kent wha David's mither wis, I think I wad die in peace."—*Perth Courier*.

"M. P." writes to the *Times*, complaining of the inaccessibility and inhospitality which, he says, characterises the British Embassy at Paris, "the English Embassy, as it is, being the jest of the other Legations."

Who finds all the umbrellas that everybody loses? Every man we meet loses the umbrella he buys, but we have never got acquainted with the man that finds them. Can any one answer the question before the next rain?

ROTHSCHILD'S WIT.—During the stormy days of 1848, two stalwart mobocrats entered the bank of the late Baron A. Rothschild, at Frankfort. "You have millions on millions," said they to him, "and we have nothing; you must divide with us." "Very well: what do you suppose the firm of de Rothschild is worth?" "About forty millions of florins." "Forty millions you think, eh? Now there are forty millions of people in Germany; that will be a florin a-piece. Here's yours."

PARAFFIN OIL.—Professor Herapath writes to the *Times* on the best means of ascertaining whether oil sold as paraffin or petroline is explosive, and recommends the following test:—"Let two or three drops of it be allowed to fall upon a plate or saucer, and apply to them a lighted match; if the flame spreads over the surface of the drops the oil should on no account be used, as it will under many circumstances prove explosive. The genuine paraffin or petroline will not burn except upon a wick."

AN UNFORTUNATE NEW YEAR'S GIFT.—In a wealthy family of Vienna the husband made his wife a new year's gift of a dozen pair of gloves. Indignant at such stinginess, the lady, as soon as her husband's back was turned, flung the gloves into the fire. Explanations ensued at table, and what was the irascible lady's astonishment on learning that each pair of gloves was wrapped up in a bank note for 100 florins.

A CAUTIOUS WITNESS.—Recently a farmer called a witness to prove the bad character of Enoch Jones, who had formerly been his near neighbour. "Well," said the counsel, "what do you know of Jones, the plaintiff?" "I can't say that I know much about him." "Does Jones bear a good character?" "We didn't like him any too well in our neighbourhood." "We don't suppose you did; but would you trust Jones, or believe him under oath?" "He might tell the truth if it was for his interest." "Do you think Jones an honest man?" "I never gave him a chance to steal anything from me." "But do you think Jones would steal if he had an opportunity?" "Well, I can't say positive; but I should rather not try him." "Perhaps not; but am I to understand that you have such a poor opinion of Jones's honesty that you would be afraid to leave anything where he could steal it, if he were so inclined?" "No, I shouldn't be afraid to, if I watched it!"

Births, Marriages, and Deaths.

BIRTHS.

BROWNE.—Jan. 12, the wife of the Rev. James Browne, B.A., of Bamford, Rochedale, of a daughter.

STEWART.—Jan. 15, at Mitcham, the wife of the Rev. George Stewart, of a son.

MARRIAGES.

GENTLE—JOBSON.—Nov. 10, at Belizo, Honduras, by the Rev. David Arthur, Presbyterian minister, John Gentle, Esq., merchant, to Rachel Scott, eldest daughter of the late David Jobson, Esq., solicitor, Dundee.

BESSELL—WESTON.—Jan. 4, at the Independent chapel, Wootton Bassett, Charles, third son of Mr. Bezzell, Castle-street, Bristol, to Hannah, second daughter of Mr. W. Weston, of Wootton Bassett.

HANNAY—ALLEN.—Jan. 5, at Milk-street Chapel, Bristol, by the Rev. Thomas Hackney, Mr. William Henry Weston Hannay, Dove-street, to Clarissa, fourth daughter of the late Mr. W. Allen.

TREECE—LAW.—Jan. 9, at the Wicker Congregational Church, Sheffield, by the Rev. J. B. Paton, M.A., Mr. Jarvis Treece, to Miss Harriet Law, both of Sheffield.

GILLESPIE—MORRISON.—Jan. 13, by the father of the bride, in the Independent chapel, Morning-lane, Hackney, the Rev. W. J. Gillespie, minister of the first Presbyterian Church, Donegore, county Antrim, Ireland, to Mary O'Phelan, eldest daughter of the Rev. Charles Morrison, Arnold House, Hackney, London.

BARLOW—POLLARD.—Jan. 14, at Welton, near Lincoln, by the Rev. W. Williamson, the Rev. W. Crosby Barlow, B.A., Independent minister of Stratford-on-Avon, to Mary Ann, daughter of Mr. Pollard, of Welton.

DEATHS.

SANDERSON.—Dec. 29, at Manningtree, Essex, Mrs. Mary Ann Sanderson, the beloved wife of Richard Sanderson, Esq., Superintendent of Inland Revenue, aged fifty-four years.

WALL.—Jan. 4, at Moorville Lodge, Britannia-square, Worcester, Elizabeth, the beloved wife of Mr. Edward Wall, after protracted illness, borne with Christian patience.

DREW.—Jan. 7, after a long and painful illness, borne with Christian patience, in her twenty-third year, Miss Harriet Drew, of Cambridge-road, Mile-end. She sleeps with Jesus.

WARNE.—Jan. 9, at Fairaces, near Oxford, of gastric fever, taken at Sydenham, Constance Catherine, the dearly-loved, only daughter of Joseph and Ellen Mary Warne, aged fifteen years and four months.
BOND.—Jan. 11, after a brief illness, at the residence of his father, Truro, Fred. Trestrail Bond, Esq., assistant-surgeon, H. M. Bombay Army, aged twenty-nine, son of W. H. Bond, Esq., R.N.
BAKER.—Jan. 19, at Andover, James Baker, Esq., in his seventy-second year. His loss is sincerely lamented by the Baptist Church of which he held the office of senior deacon for the long period of thirty-eight years.

Money Market AND Commercial Intelligence.

CITY, Tuesday Evening.

During the past week the Money Market has been comparatively inactive, and there have been few fluctuations in the Funds, which have been adversely affected by the competition of other securities yielding higher rate of interest. They have also been prejudiced by impressions that political difficulties are impending still with America. Yesterday the market closed at a decline. To-day the funds were dull all the morning, but closed with an improved appearance, at an advance of $\frac{1}{2}$ per cent. over yesterday's prices. The other markets were likewise inanimate during the earlier part of the day, but acquired strength in the afternoon. Consols, which closed yesterday at $92\frac{1}{2}$ to $\frac{1}{2}$, for the 6th February, opened this morning at $92\frac{1}{2}$, and after standing nearly all day at $92\frac{1}{2}$ to $\frac{1}{2}$, closed at $92\frac{1}{2}$ "buyers." For money the price was about the same as for the account. The India Five per Cent. stock closed firm at $105\frac{1}{2}$ to $\frac{1}{2}$. The rupee paper was in demand, and has slightly improved. The Five per Cent. was quoted 100 to $\frac{1}{2}$, and the Five-and-a-Half, $105\frac{1}{2}$ to 106. The scrip of the Moorish Loan closed at $5\frac{1}{2}$ to 6 prem.

The demand for money was rather brisker this afternoon, and not much business was done below $2\frac{1}{2}$ per cent. At the Bank of England there were a fair number of applications.

It was announced by telegraph this afternoon that the Bank of France have this day reduced the rate of discount from 5 to $4\frac{1}{2}$ per cent. The Bank of Amsterdam have likewise reduced their rate of discount from 4 to $3\frac{1}{2}$ per cent.

Foreign Stocks continue to attract a good deal of attention. Venezuela Bonds were in demand, and rose $\frac{1}{2}$ per cent., closing at $24\frac{1}{2}$ to $\frac{1}{2}$. Mexican left off $\frac{1}{2}$ higher than yesterday, at $28\frac{1}{2}$ to $29\frac{1}{2}$. Buenos Ayres bonds were likewise in demand.

The Railway Share Market, from an almost entire absence of business was heavy during the early part of the day, but it subsequently improved in tone, and finally closed steady.

An undertaking of considerable importance, both to the manufacturing interest and to India, has been brought before the public under the title of the East India Cotton Agency Company (Limited). This project has been in course of formation for a considerable time past, and much interest is stated to have been enlisted in its favour in Manchester. It is organised upon a scale of considerable magnitude, a capital of half a million sterling being proposed. The board is not yet formally constituted, but is to be selected from among the provisional committee and subscribers. The provisional committee comprises a rather numerous list of respectable names, for the most part practically acquainted with India. This company does not propose either to grow or to ship cotton. Its object is, by means of European agency, capital, and appliances, employed in the interior of India, to promote the export of cotton from that country in increased quantity and of improved quality. Its programme is, therefore, of sufficient interest and importance, in the present crisis in the cotton trade, to secure for it favourable attention.

HOLLOWAY'S OINTMENT AND PILLS.—USEFUL KNOWLEDGE.—The successful treatment of the great mass of disease is not so great a mystery as many may suppose.—purify the blood and disease departs. Holloway's remedies effect this purification most satisfactorily and completely. Both medicaments may be beneficially used by the most inexperienced under whose care the very worst of cases will progress favourably, and terminate happily, by using Holloway's renowned remedies according to the instructions which are printed and wrapped round each pot and box. They speedily rectify all functional disorders, and will be found superior to all other means for mitigating the sufferings of those unfortunately afflicted by incurable maladies. The discoverer of these health-preserving and health-restoring remedies has with justice been called the "General Benefactor of Mankind."—[Advertisement.]

The Gazette.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Jan. 15.

ISSUE DEPARTMENT.

Notes issued ..	£30,123,430	Government Debt £11,015,100
Other Securities ..	3,634,900	
Gold Bullion	15,473,420	
Silver Bullion	—	

£30,123,420

£30,123,420

RANKING DEPARTMENT.

Proprietors' Capital £14,558,000	Government Securities .. £12,268,618
Rest 8,276,760	
Public Deposits ... 4,583,353	Other Securities .. 17,14,246
Other Deposits ... 16,480,152	Notes 9,425,320
Seven Day and other Bills .. 762,825	Gold & Silver Coin 818,206

£39,656,390

£39,656,390

Jan. 16, 1861.

M. MARSHALL, Chief Cashier

Friday, Jan. 17, 1861.

BANKRUPTS.

James Stansfield, Edmonton, baker.
 Christopher Vant, Assembly-row, Mile-end-road, tailor.
 Emma Berry, South Bank, Regent's-park.
 Henry Smith, Layham-place, South Lambeth, bricklayer.
 Charles Hastings, Clerkenwell-close, Clerkenwell, cabinet-maker.
 James Dickinson, Ernest-road, Hampstead-road, commission agent.

John Applegate, Paragon-place, New Kent-road.

James Thompson, Little Windmill-street, St. James, Westminster, greengrocer.

Horatio William Beckett, Praed-street, Paddington, wine merchant.

Richard Cooper, Doris-street, West Lambeth.

William Bowie Lewis, Elling, Southampton, yeoman.

William Erwood, sen., Suffolk-place, St. John's-hill, Battersea-rise, fruiterer.

John George Kemp, Edward-place, Philip-street, Kingsland-road, timber merchant.

Daniel Wootton, Chilton, near Ramsgate.

Thomas Elliott Frost, King's-road, Chelsea, corn merchant.

George Henry Stevens, Great Queen-street, Lincoln's-inn-fields, decorative artist.

James Glass, Church-row, Newington-butts, clerk to a coal merchant.

Clement Moon, South-street, Berkeley-square, dairyman.

Thomas Davis, Lewisham.

Thomas Ireland, Little Brydges-street, Covent-garden, licensed victualler.

George Hammond, Great Brickhill, Buckinghamshire, farmer.

James Drysdale, Ampthill-place, Vassall-road, Brixton, lecturer.

Richard Bulmer, Sydenham, assistant at a school.

Henry Powell, Plumstead, farmer.

George Henry Elston, Liverpool-street, Islington, watchmaker.

Abraham Michaels, Holywell-street, Westminster.

John Laurie Rickards, Parliament-street, Westminster, engineer.

Henry Winter Hart, late of Denbigh-street, Pimlico, commercial clerk.

Richard Sivier, jun., Ryde, Southampton.

Henry Napoleon Sprang and Joseph Edward Meugens, Commercial Sale-room, Mincing-lane, colonial brokers.

Charles Weedon, New-inn-yard, Townshend-road, Portland-town, St. Marylebone, job master.

George King Randesome, Reedham, near Acre, Norfolk, beast salesman.

John Thomas Davies, Brighton, grocer.

Alfred Valens, Leader-street, Chelsea, grocer.

John Soffe, Fritcham, Hampshire, farmer.

Thomas Christmas Macrow, Marlborough-road, Chelsea, grocer.

Alfred Thomas, Upper Norwood.

Christopher Martin, Gresham-terrace, Pownall-road, Queen's-road, Dalton, auctioneer's assistant.

Henry Linden, Richard-street, Liverpool-road, Islington, painter.

William Nettleton Boyce, Sloane-street, Chelsea, commander in the Royal Navy.

Charles Watts, Dorset-street, Portman-square, dairyman.

Charles Henry Wheeler, Blandford-mews, Blandford-square, butcher.

Martin Laroche, Stanhope-street, Hampstead-road, photographic artist.

John Tebbs, Peterborough, farmer.

Thomas Prescott, Smethwick, glassmaker's foreman.

John Cooper and Ephraim Hilditch, Tunstall, earthenware dealers.

Benjamin Beasley, Birmingham and Smethwick, gunmaker.

Thomas Fox, late of Armitage, Staffordshire, potter.

William Sturges, Billesdon, Leicestershire, farrier.

William Ridyard, late of Bilton, vitriol manufacturer.

Samuel Messom, Nottingham, builder.

John Ward, Nottingham, fruiterer.

John Burn Bailey, Cheltenham, printer.

Maurice Taylor, jun., Weston-super-Mare, innkeeper.

John Clarke Beaton, South Petherton, Somersetshire, dealer in skins.

William Ford, Leeds, commercial traveller.

Henry Cledhill, Bradford, Yorkshire, carriers' agent.

William Clegg, Stanfield, near Halifax, Yorkshire, mill owner.

Charles Bennington, Drypool, Kingston-upon-Hull, ship owner.

George Frederick Shemelt, Liverpool, spirit broker.

John De Banke, Liverpool.

Lawrence Dooley, late of Liverpool, master mariner.

Edward Rogers and Broughton Jones, Llangoed, plumbers.

William Parkinson, Blackburn, cotton manufacturer.

Jamee Fish, Waterloo, near Ashton-under-Lyne, grocer.

Frederick Andrew, Manchester, attorney.

John Chambers, Manchester, fringe manufacturer.

Edward Kelly, Erdington, Warwickshire, plumber.

William Hood, Birmingham, shoeing smith.

Robert Gibbs, Birmingham, corn dealer.

George Bourne, Birmingham, eating-house keeper.

John Ick, Birmingham, leather seller.

Henry Julian, Nottingham, calf jobber.

Henry Jacob Bailey, Liverpool, fishmonger.

John Simpson, Liverpool, coal dealer.

Rhoda Lowe, widow, Darlaston, Staffordshire, schoolmistress.

Henry Rosling, Langtoft, Lincolnshire.

John Stevens, Bourn, Lincolnshire.

John Seaton Loweth, Stamford, publican.

Samuel Hill, Scambley, Lincolnshire, bootmaker.

Edward Lewis, Tredegar, Monmouthshire, bootmaker.

Richard Hall, Southsea, baker.

William Tetley, Bradford, Yorkshire, wool sorter.

John Davies, Trafford, Cheshire, general dealer.

Charles Carr, Sheffield, licensed victualler.

Fanny Gains, Leicester, grocer.

George Julian Dibben, Leicester.

Thomas Parmenter Luke, Stoke-on-Trent, Devonshire, farmer.

Betsy and Sally Westcott, Barnstaple, milliners.

Joseph Joslin, Kelvedon, Essex, tailor.

Charles Marshall, Plymouth, bookseller.

John Joseph, Pembroke, baker.

John George Kennett, Freshwater, Isle of Wight, carpenter.

Edwin West, Woolston, Hampshire, baker.

Joseph Pegg, Worcester, bookseller.

John Page, Droitwich, grocer.

Llewellyn Tyndale Gough, Upton-upon-Severn.

Mary Mead, Wimpole-street, Suffolk.

Thomas Johnson Stoddart, Newcastle-upon-Tyne, builder.

Henry Poulton, Newcastle-upon-Tyne, journeyman kid leather finisher.

Robert Elliott, Newcastle-upon-Tyne, railway clerk.

Charles Hodson, Newcastle-upon-Tyne, post-office clerk.

William Wright, late of Burnley, innkeeper.

F. R. Wells, Brighton, photographer.
I. S. Meachen, Haleworth, Suffolk, clicker.
Samuel Wade, late of Thurston, near Barnsley, Yorkshire, grocer.
W. W. Leaney, Flunivell, near Hurst-green, painter.
Bolton Petty, Harrogate, Yorkshire, grocer.
William Hoare, Bath, painter.
Joseph Oates, Knaresborough, Yorkshire, auctioneer.
John Sackett, Ramsgate, Kent, tailor.
Samuel Crumpler, Lytchett Matravers, Dorsetshire, farmer.
John Jones, Penybontaur, Pennant, Montgomeryshire, farmer, and Thomas Jones, Wemddin, Himat, Montgomeryshire, farmer.
James Hey, Halifax, reed and head maker.
J. G. Mayle, Swindon, Wilts, innkeeper.
Owen Jones, Eglwys Fach, Denbighshire, publican.
Thomas Bailey, Norwich, licensed victualler.
John Pratt, Norwich, licensed victualler.
Emma Dickason, Cambridge.
Thomas Newton, Lymn, Cheshire, labourer.
Charles Duncan, Newcastle-upon-Tyne, baker.
James Watson, Hulme, Lancashire, fishmonger.
Charles Howarth, late of Saltford, Lancashire, brickmaker.
Thomas Craven, New Leeds, Bradford, Yorkshire, warp dresser.
John Branch, Felling, Durham, printer, stationer, news agent, boot and shoemaker.
Charles Young, Southampton, lodging-house keeper.
Benjamin Cole, Old Byland, Yorkshire, farmer.
Edwin Hyett, Cardiff, Glamorganshire, sugar boiler and confectioner.
David Jones, jun., Swansea, Glamorganshire, builder.
James Fishleigh, Venn, Green, Devonshire, licensed victualler and farmer.
Thomas Ellis, Rhuddlan, Flintshire, agricultural implement maker, wheelwright, and coal merchant.
J. W. Ellis, Stratford, Suffolk, plumber and glazier.
James Martin, Abergavenny, Monmouthshire, grocer, provision dealer, greengrocer, fishmonger, and fruiterer.
James Jordan, Gedney-hill, Lincolnshire, cordwainer.
Charles Meller, Nottingham, dealer in vegetables.
Joseph Brice, Westgate, Exeter, general dealer.
Enoch Morris, Burstall, Staffordshire, boot and shoemaker.
Samuel Jones, East-hill, Colchester, Essex, hay dealer.

Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 20.

We had a very small supply of English wheat fresh up this morning, but arrivals from abroad are large. We had a much firmer tone in the trade, and prices of English wheat ruled at fully the rates of Monday last. In foreign a good business was done, and the prices generally were rather over the rates of last week. Flour met more demand, at the extreme rates of Monday last. Beans and beans were dull, and prices without change. Barley was in slow request, and prices were barely supported. The arrival of oats for the past week is liberal, and the trade was inactive at the prices of this day week. Arrivals on the coast for orders are large, and there is a fair demand for cargoes, and the value of all articles has been maintained.

BRITISH.

	Wheat		FOREIGN.	
Essex and Kent, Red	57	61	Dantzig	62 to 75
Ditto White	58	65	Konigsberg	56 78
Linc. Norfolk, and			Pomeranian, Red	56 65
Yorkshire Red	57	61	Mecklenburg	56 65
Rye	36	40	Uckermark, Red	56 65
Barley, new, malting	31	35	Rostock	60 73
Chevalier	35	40	Silesian, Red	58 65
Grinding	28	30	Danish and Holstein	60 62
Distilling	32	35	Petersburg	54 61
Malt, Essex, Norfolk, and Suffolk	50	67	Odessa	
Kingston, Ware, and town made	50	67	Riga and Archangel	54 61
Brown	50	56	Rhine & Belgium	58 65
Beans, mazagan	34	37	Egyptian	
Ticks	33	37	American (U.S.)	55 67
Harrow	36	40	Barley, grinding	27 28
Pigeon	42	44	Distilling	32 35
Peas, White	39	43	Beans—	
• Grey	36	37	Friesland	35 40
Maple	40	43	Holstein	35 40
Boilers	39	43	Egyptian	86 86
Oats, English, feed	20	25	Peas, feeding	38 40
Scotch do	23	27	Fin boilers	41 42
Irish do, white	19	22	Oats—	
Do, black	19	21	Dutch	20 26
Flour, town made, per sack of 280 lbs	48	55	Jahde	—
Households	40	42	Danish	21 24
Country	43	45	Danish, Yellow feed	21 24
Households, new	43	45	Swedish	21 24
Norfolk and Suffolk ex-ship, new	39	41	Petersburg	23 26
Overseeded, per cwt. of 112 lbs. English	—	—	Flour, per bar. of 196 lbs.—	
Carrawayseed, per cwt.	—	—	New York	28 30

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 9d; household ditto, 6d to 8d.

BUTCHERS' MEAT, ISLINGTON, Monday, Jan. 13.

For the time of year the supply of foreign stock on offer in to-day's market was but scanty, and the demand for it ruled somewhat active, at enhanced prices. The quality of the foreign sheep was very good. The arrivals of beasts fresh up from our own grazing districts were in limited number, but in prime condition. Those from Scotland were seasonably good, from Ireland very moderate. All breeds were in good request, at an advance in the quotations, compared with Monday last, of 2d to 4d per lb, at which a clearance was easily effected. The best Scots and crosses sold at from 4s 10d per lb. From Norfolk, Suffolk, Essex, and Cambridgeshire, the arrivals amounted to 1,800 Scots, shorthorns, &c.; from other parts of England, 700 various breeds; from Scotland 330 Scots and crosses; and from Ireland, 130 oxen and heifers. The supply of sheep was limited as to number, but for the most part they were improved in quality. All breeds moved off steadily, at quite 2d per lb more money. The best Downs and half-bred realises 6s 6d per lb. Calves, the supply of which was limited, moved off freely, at fully Thursday's advance in the quotations. The best calves sold at 5s 8d per lb. Prime small porkers moved off steadily, at full prices; otherwise we have to report a very dull market for pigs. The top figure was 4s 10d per lb.

Per lb. to sink the offal.

	s. d.	s. d.		s. d.	s. d.	
Inf. coarse beasts.	3	4	2	Pr. coarse woolled	4	6 to 5 2
Second quality	3	10	4	Pr. Southdown	5	4 5 6
Prime large oxen	4	6	4	Lge. coarse calves	4	8 5 2
Prime Scots, &c.	10	5	0	Pr. small	5	4 5 8
Coarse inf. sheep	3	4	3	Large hogs	3	10 4 4
Second quality	3	8	4	Neatasm. porkers	4	6 4 10
Suckling calves, 22 to 30s. Quarter-oldstore pigs, 21 to 30s each.						

NEWGATE AND LEADENHALL, Monday, Jan. 13.

The supplies of meat on sale here are to a moderate extent. Good and prime qualities move off steadily, on rather higher terms; but the trade for other descriptions is in a sluggish state, at late prices.

Per lb. by the carcass.

	s. d.	s. d.		s. d.	s. d.		
Inferior beef	2	10	3	2	Small pork	4	4 to 4 1
Middling ditto	3	4	3	8	Inf. mutton	3	2 3 6
Prime large do.	3	10	4	0	Middling ditto	3	8 4 0
Do. small do.	4	0	4	2	Prime ditto	4	2 4 4
Large pork	3	10	4	2	Veal	4	8 5 4

PRODUCE MARKET, TUESDAY, Jan. 21.

TEA.—There has been a fair business transacted, and prices have not materially changed.

SUGAR.—The market opened steady, at fully last week's prices. Refined descriptions continue steady.

COFFEE.—The public sales held to-day went off steadily at full prices.

RICE.—The market continues quiet.

COVENT GARDEN, Saturday, Jan. 18.—Notwithstanding the changeable state of the weather the supply of most things continues to be well kept up. Cornish brocoli begins to arrive by the crateful. Peas comprise Glow Moroseau, Chantmel, Winter Nells, and Brown Bourne, the supply of which is sufficient for the demand. Among apples are some good examples of Ribstone Pippin, Old Nonpareil, and Foarn's Pippin. Grapes and pine apples are not now, as a matter of course, over abundant, and they are a trifle dearer. Excellent oranges may be had for a dozen. For potatoes markets are heavy, except for best samples, and prices about the same as last week. Cut flowers chiefly consist of Orchids, Chinese Primulas, Camellias, Violets, Mignonette, Heaths, and Roses.

PROVISIONS, Monday, Jan. 20.—The arrivals last week from Ireland were 3,151 firkins butter, and 2,682 bales bacon; and from foreign ports 13,769 casks butter, and 94 bales of bacon. In the Irish butter market the business transacted last week was to a moderate extent, without alteration to notice in prices, holders being firm. The best foreign in short supply, and prices advanced 2s per cwt. The bacon market continued flat, and prices further declined about 8s per cwt, which caused at the close of the week, a little more inquiry.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 20.—The arrivals of home-grown potatoes on sale at these markets are moderately extensive, but the general condition of the samples is not very first-rate. All good and prime qualities, consequently move off somewhat freely at extreme rates; otherwise, the trade is in a sluggish state, at about late currencies. The show of foreign potatoes is much restricted. Scotch Regents 100s to 150s, Scotch Rocks 80s to 120s, York Regents 110s to 150s, York Flukes 145s to 160s, Kent and Essex Regents, 100s to 150s, Lincolnshire Regents 110s to 140s, Foreign 80s to 100s per ton.

HOPS, Monday, Jan. 20.—Our trade still continues very slow; but there is a little more inquiry after new hops of every description. Mid and East Kents, 170s, 195s, 231s; Weald of Kents, 140s, 165s, 185s; Sussex, 135s, 160s, 165s. The imports of foreign hops into London last week were 1,387 bales from New York, 50 from Antwerp, 21 from Hamburg, 15 from Harburg, 24 from Ostend, 4 from Calais, and 22 from Boulogne.

OIL, Monday, Jan. 20.—For linseed oil there has been an improved demand, at full prices. For rape we have good inquiry, and prices are well maintained. Other oils have met a slow sale. Turpentine is firmer, at 7s per cwt for American spirits.

FLAX, HEMP, COIR, &c.—Saturday, Jan. 18.—For flax we have to report a limited sale, at late rates. Hemp is steady, and clean Russian is worth 3s; but East India qualities are a heavy sale. For jute the demand is inactive, at late currencies. Coir goods are in fair request.

WOOL, Monday, Jan. 20.—There is a fair average business doing in deep-grown wools, at very full prices, and there are still several foreign orders for them in the market. Short wools, however, rule very inactive, at about previous rates. The supplies in the hands of the manufacturers continue very moderate for the time of year.

SEEDS, Monday, Jan. 20.—The demand for cloverseed continues inactive, and there is no disposition on the part of buyers to commence operations. With improving supplies of English red seed, it is difficult to make sales. In foreign red seed there is no alteration, and does not attract the attention of buyers just now. White seed remains inactive. Fine qualities of trefoil are inquired for, at full prices; but middling qualities are difficult of sale.

COALS, Monday, Jan. 20.—Factors succeeded in getting an advance on the rates of last day. Hetton 18s, South Hetton 18s, Stewarts 18s, South Hartlepool 17s, Kellog 17s 6d, Tanfield 12s 9d, Wylam 16s, Harton 16s. Fresh arrivals, 7; left from last day, 42.—Total 39.

TALLOW, Monday, Jan. 20.—The tallow trade continues very dull, at drooping prices. To-day, P.Y.C. is quoted at 48s to 48s 6d per cwt on the spot. Rough fat 2s 6d per lb.

1858. 1959. 1860. 1861. 1862.

	Casks	Casks	Casks	Casks	Casks
Stock	25189	26025	41265	69930	51060
	54s 6d	58s 3d	58s 0d	60s 0d	48s 0d
Price of Yellow Candle	to	to	to	to	to
	0s 0d	0s 0d	58s 6d	0s 0d	48s 6d
Delivery last Week	2702	2477	2316	1708	1633
Ditto from the 1st of June	75893	73360	56258	58741	88162
Arrived last Week	871	431	1824	111	617
Ditto from the 1st of June	87970	88410	85142	101477	82461
Price of Town	55s 9d	55s 0d	61s 3d	61s 9d	51s 9d

Advertisements.

RHEUMATISM, CHILBLAINS, &c.

COLES'S ALGA MARINA is the only really

Concentrated Essence of the Sea-weed. It is daily increasing in celebrity as a remedy for all kinds of Rheumatism, whether Acute or Chronic, immediately relieving the pain, and speedily curing the disease. It is the best remedy for Spinal Affections, Contractions, Weakness of the Limbs, Scrofulous Swellings, and all those affections for which the sea-side is recommended, and is also an admirable application for Chilblains.

The Public should be careful to obtain the original preparation by asking for "COLES'S ALGA MARINA," each bottle of which is enveloped in a Pamphlet containing Numerous Cases and Testimonials, without which none is genuine. Sold in Bottles, 2s. 9

HARPER TWELVETREES' WASHING and WRINGING MACHINE for the MILLION has been aptly termed the

POOR MAN'S MACHINE.

It is not only the perfection of simplicity, but the perfection of cheapness. The Guinea size is adapted for five or six in family. It can be worked by a child, or a Lady may become her own Laundress, and will wash as many clothes in an hour as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better with half the soap and fuel. It will Wash and Wring Blankets, Sheets, Counterpanes, or any large thing, as easy as it will do a handkerchief or collar. All who have seen it in operation or have tried it in their own houses admit that it is the cleanest, most simple, speedy, effective, and economical machine ever invented, and it is the very thing long wanted for the Working Classes.—Protected by Her Majesty's Royal Letters Patent.

From Mr. S. GREEN, Auctioneer and Valuer, Roscommon.

Dear Sir,—I have much pleasure in informing you that I have set your "Washing and Wringing Machine" to work, and that it has done its business admirably. The maid informs me that she can do more washing in one hour with it than formerly took her the entire day; that the washing is done better, and with half the soap and fuel she formerly used.

From Mr. WM. BAIRD, 140, Bishop-street, Londonderry.

Sir,—I beg leave to state that your "Washing and Wringing Machine" has been tried, and it has far exceeded my expectations. It does the work most beautifully, and I have no hesitation in saying that it will be highly appreciated in this country, where the public knows its utility.

From FARRELL M'DONNELL, Esq., Merchant, Roscommon.

Dear Sir,—I feel pleasure in informing you that I consider your "Washing and Wringing Machine" is simple, cheap, and effective; and my Laundress states that the washing has been done with perfect safety to the clothes.

From Messrs. LESLIE and GARDEN, 57, Middle Abbey-street Dublin.

Dear Sir,—We have much pleasure in informing you that we have tested your "Washing and Wringing Machine," and find that it does its work admirably.

STROKETOWN UNION.

At a meeting of the Board of Guardians yesterday, the Master reported most satisfactorily of Mr. Harper Twelvetrees' "Washing and Wringing Machine," by the use of which the clothes are better washed, and at less expense of soap and labour than ever heretofore.—Roscommon Messenger, September 21, 1861.

OFFICIAL COMMUNICATION
From the Clerk to the Board of Guardians of the Stroketown Union.

Stroketown Union, Sept. 19th, 1861.

Sir,—I am directed by the Guardians of the Stroketown Union to inform you that one of your "Washing Machines," which is in regular use in this Establishment, has given the utmost satisfaction. The Matron reports that it has not alone effected a saving in labour, fuel, and washing materials, but by its use the clothes are better washed, and the fabric less injured than by the hand process heretofore; the practice in this Establishment.

Yours obediently,

M. FLYNN, Clerk to the Union.

From ABRAHAM MCCULLOUGH, Esq., Portadown.

Dear Sir,—I have much pleasure in stating that your "Washing Machine" is very efficient, saving time, soap, and fuel, allowing more comfort on a washing day than has hitherto been experienced; and the washing being completed by breakfast-time what formerly occupied two women a day. I can strongly recommend your machines as being superior to any that has come under my notice.

ABRAHAM MCCULLOUGH.

From JOHN KELLY, Esq., C.E., Roscommon.

I have tested the "Washing Machine" with your excellent "Soap Powder," and I am delighted to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient Domestic Machine.

No. 1 size—for a small family, or for the Nursery... £1 1 0
No. 2 size—for general family use 2 0 0
No. 3 size—for Hotels, Schools, and Large Families 2 10 0
No. 4 size—for Public Institutions, Prisons, and Army Laundries 3 10 0

Orders are received where HARPER TWELVETREES' SOAP POWDER is purchased, or the Machines may be procured through any Ironmonger or Implement Dealer.

TERMS:—CASH ON DELIVERY.

All Orders from a distance accompanied by a remittance to the Works will receive prompt attention, and if the Machine does not give satisfaction after a week's trial, it will be taken back and the money returned.

Manufactured only by HARPER TWELVETREES, The Works, Bromley-by-Bow, London, E.

HARPER TWELVETREES' SOAP POWDER is the Easiest, Cheapest, Safest, most Efficacious, and most Superior Article in the World for Washing. Harper Twelvetrees' Soap Powder having thus attained an unparalleled celebrity in every quarter of the Globe, now occupies the proudest position it could ever attain, as the only recognised and pre-eminent article which supersedes Soap, Soda, and every other preparation hitherto used in the Laundry! It saves full Fifty per Cent. in its use, besides all the wear and tear of the old method of hand-rubbing and brushing! Hundreds of thousands of packets are sold weekly, and its use in nearly all the large Public Institutions, Hospitals, Asylums, and Union Houses is a sufficient guarantee of the Saving of Time, Trouble, Labour, Money, Firing, and Soap. Patente, HARPER TWELVETREES', Bromley-by-Bow.

A SK for BRIGG'S AUSTRALIAN SATIN-GLAZE STARCH where you purchase HARPER TWELVETREES' SOAP POWDER. One Pound is equal to nearly Two Pounds of any other and will make Sixteen Pints of strong Starch Fluid. It is the very best and most economical Starch for Families and Large Washing Establishments, and as the Iron cannot possibly stick, every description of Embroidery, Lace, and Muslin can be ironed without fear of tearing. CAUTION.—Legal Proceedings will be enforced against all parties making or selling spurious and illegal imitations in infringement of the rights of the Proprietor. The genuine may be purchased of Oilmen, Grocers, Druggists, and Chandlers, and Wholesale of HARPER TWELVETREES', Bromley-by-Bow, London, Sole Wholesale Agent for the Manufacturers.

WHEN YOU ASK FOR
GLENFIELD PATENT STARCH
SEE THAT YOU GET IT,
as inferior kinds are often substituted.

KALYDOR SOAP.—The singularly emollient qualities of this Soap are such as the use of it can alone explain. It counteracts the injurious effects of cold winds; and in all climates, by its constant use, the beauty of the complexion is conserved, and the skin retains its youthful softness.

Made only by the Inventor, J. THOMPSON, at his Factory, 6, King-street, London. 3d., 4d., and 6d. each Tablet. Sold by Chemists and Perfumers, &c.

WEBSTER'S CELEBRATED GOOD AND PURE TEAS, on comparison, will prove very superior to those hitherto advertised as best.

Very Superior Black Tea, 3s., 3s. 2d., and 3s. 4d. Choice, 3s. 8d. The very Best Black Tea Imported, 4s. per lb.—Good Coffee, 1s. 1d. Superior, 1s. 2d. Choice Mocha Coffee, 1s. 3d., 1s. 4d., 1s. 6d. The very Best Old Mocha, 1s. 8d.

OBSERVE!—WEBSTER BROTHERS quote such prices only as the quality justifies them in recommending, and those spoken of as Best are the Best, and better cannot be obtained.

A SAMPLE CHEST forwarded carriage free to any part of England, containing

6 lb. of very Choice Souchong ..	3s. 8d. ..	£1 2 0	1 lb. of Best Bermuda Arrowroot..	1s. 4d. ..	£0 1 4
1 lb. of very Choice Gunpowder ..	4s. 6d. ..	0 4 6	1 lb. of Best Mustard ..	1s. 6d. ..	0 1 6
2 lb. of the Best Congou Tea ..	3s. 4d. ..	0 6 8			
3 lb. of Choice Mocha Coffee ..	1s. 6d. ..	0 4 6			£2 0 6

WEBSTER BROTHERS pay carriage on all Orders for Teas, Coffees, and Spices, amounting to £2 and upwards, to any part of England, and deliver goods carriage free, with their own carts, to all parts of London daily.

A Price Current, containing a List of Prices of Teas, Coffees, Spices, Sugars, Fruit, &c., sent post free on application to

WEBSTER BROTHERS, 39, MOORGATE-STREET, CITY, LONDON, E.C.

TO TAILORS, SHIRT, COLLAR, GLOVE, BOOT, AND SHOE MAKERS, SADDLERS, AND PRIVATE FAMILIES.

W. F. THOMAS and CO.'S PATENT SEWING MACHINES.—In these Machines are combined the most approved construction, as shown by fourteen years' experience, and the latest additions and improvements. For rapidity of execution, accuracy of finish, beauty, and strength of work, they are unrivalled. They are made of various sizes, and adapted for every kind of work. The stitching produced is alike on both sides of the material, there is no cord or ridge, and the thread cannot be pulled out. Care should be taken to avoid purchasing spurious imitations sold as being the genuine make of the Patentees. Lists of prices, and specimens of the work, can be had at 66, Newgate-street, London; 1, Cheapside; 51, Union-passage, Birmingham; 4, Wine-street, Bristol; 131, Market-street, Manchester.

KAMPTULICON, or INDIA-RUBBER and CORK FLOOR-CLOTH; as Laid at the Houses of Parliament, British Museum, Bank of England, and numerous Public and Private Offices. Impervious to wet, indestructible by damp, soft to the tread, and warm to the feet. Far superior to every other material ever invented for the Covering of Floors, &c. Invaluable on Stone Floors.

F. G. TRESTRAIL and CO., 19 and 20, Walbrook, London, E.C.

MANUFACTORY—SOUTH LONDON WORKS, LAMBETH.

TRELOAR'S COCOA-NUT MATS.

MATTING, KAMPTULICON, OR INDIA-RUBBER CLOTH,

AND OTHER DURABLE FLOOR COVERINGS.

T. TRELOAR,

42, LUDGATE-HILL, LONDON. MANUFACTORY—HOLLAND-STREET.

CONSUMPTION IN ALL ITS STAGES.

COUGHS, WHOOPING COUGH, ASTHMA, BRONCHITIS, FEVER, AGUE, DIPHTHERIA, HYSTERIA, RHEUMATISM, DIARRHEA, SPASMS, COLIC, RENAL AND UTERINE DISEASES,

ARE IMMEDIATELY RELIEVED BY A DOSE OF

C H L O R O D Y N E .

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